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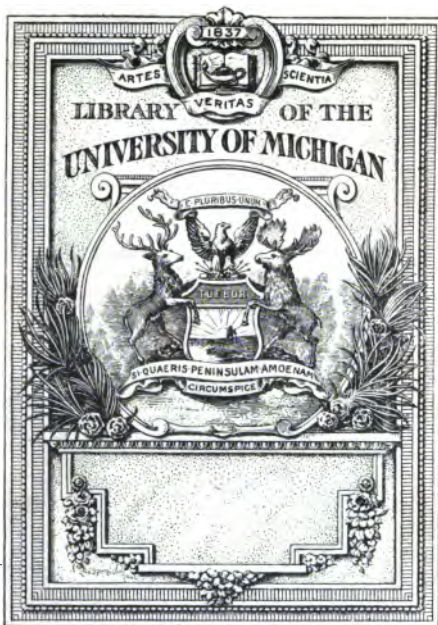
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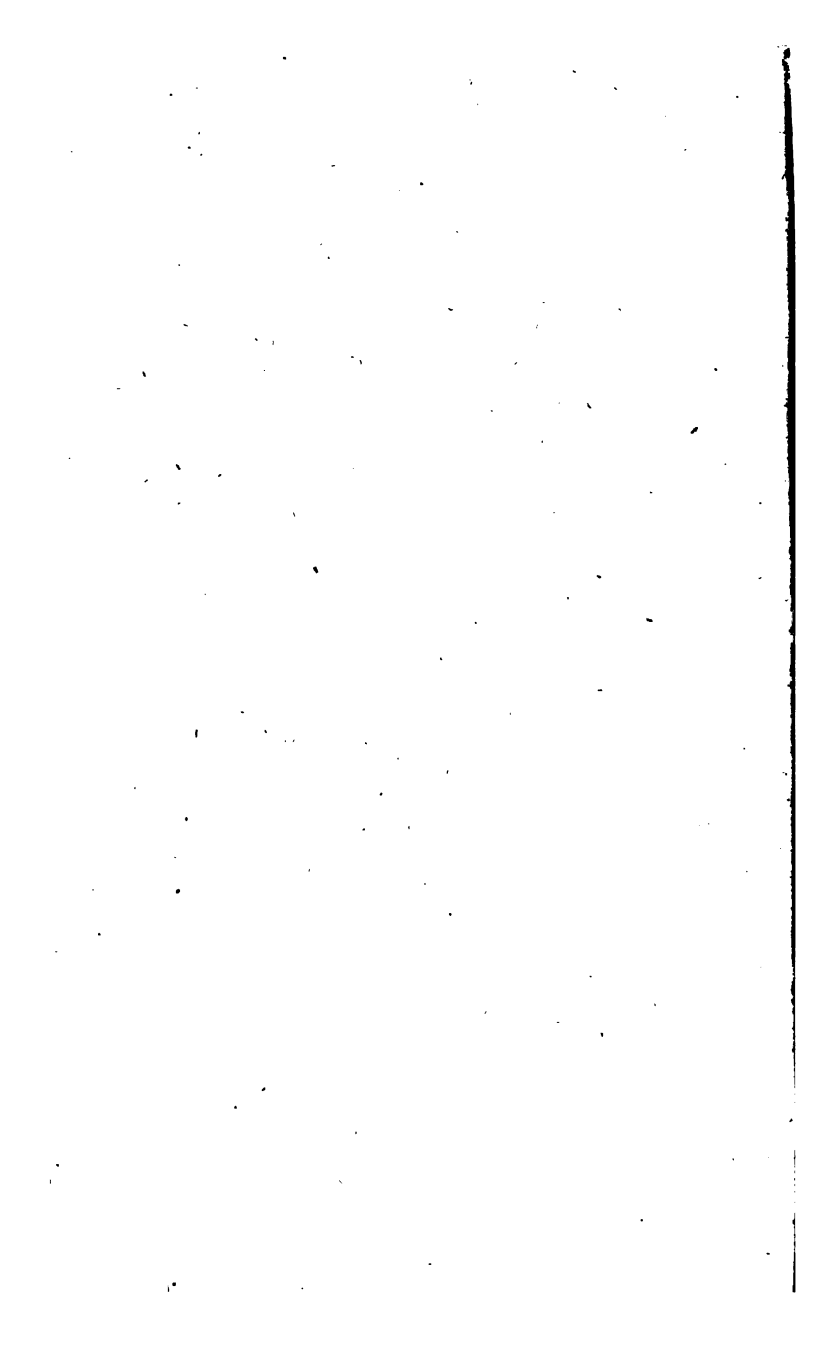


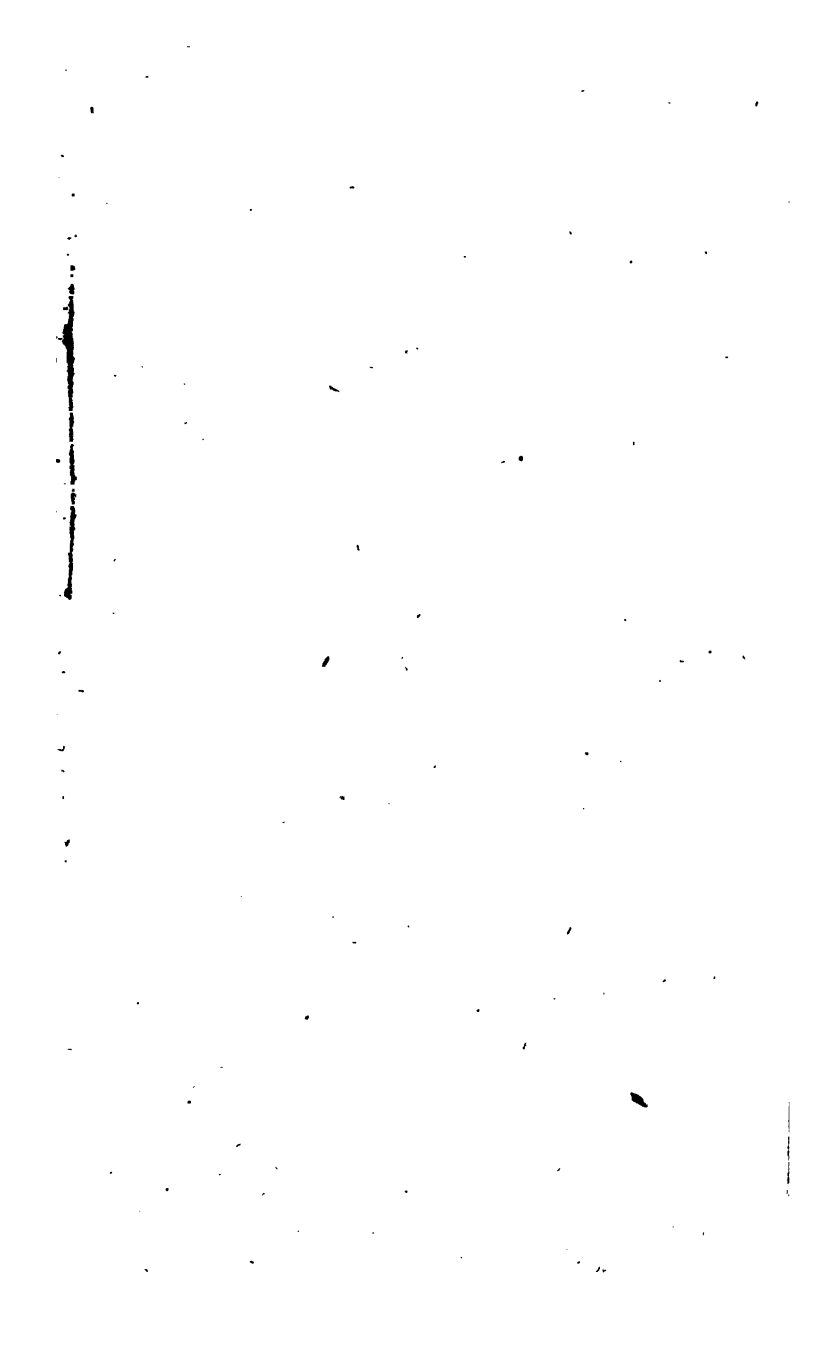
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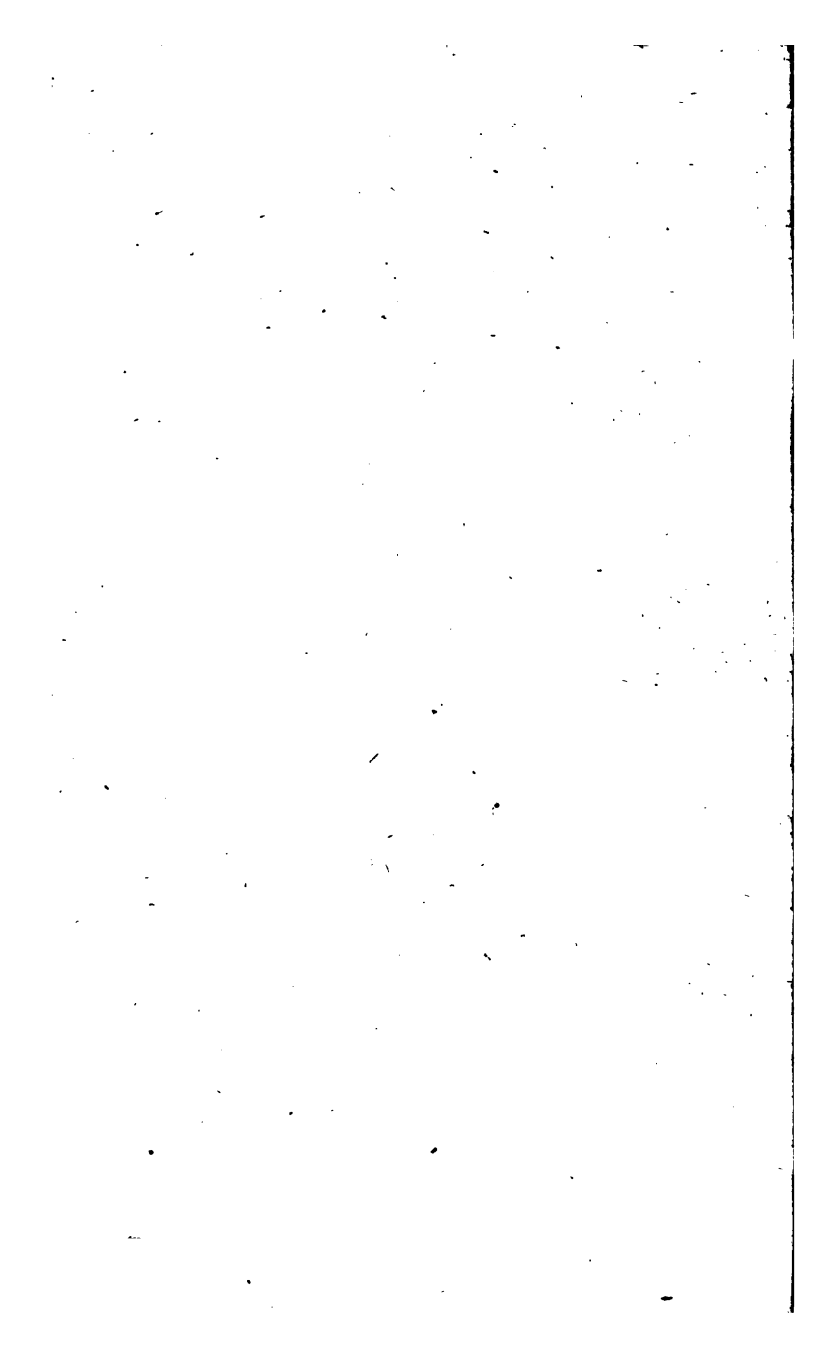
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1792







NUGÆ ANTIQUÆ:

BEING A
MISCELLANEOUS COLLECTION

OF 68202
ORIGINAL PAPERS

In PROSE and VERSE:

Written in the Reigns of HENRY VIII. Queen
MARY, ELIZABETH, King JAMES, &c.

By SIR JOHN HARINGTON,
The Translator of ARIOSTO, and others who
lived in those Times.

SELECTED from AUTHENTIC REMAINS

By the Rev. HEN. HARINGTON, A. M.

Of QUEEN'S COLLEGE, OXON.

And Minor Canon of the Cathedral Church of
NORWICH.

A NEW EDITION.

VOL. III.

Non Potes in Nugas dicere plura meas

Ipse ego Quam dixi——

—— *Novimus esse Nihil.*

MARTIAL.

LONDON:

PRINTED FOR T. CADELL, IN THE STRAND;
AND L. BULL, AT BATH.

M,DCC,XCII.

A FIFTH VOLUME is preparing with all
Expedition,

T O T H E

Rev. Doctor JOHN LLOYD,

Dean of the Cathedral Church of Norwich,

This Volume is respectfully inscribed,

In Acknowledgment of the many Favours received

By his obedient Servant,

The EDITOR.

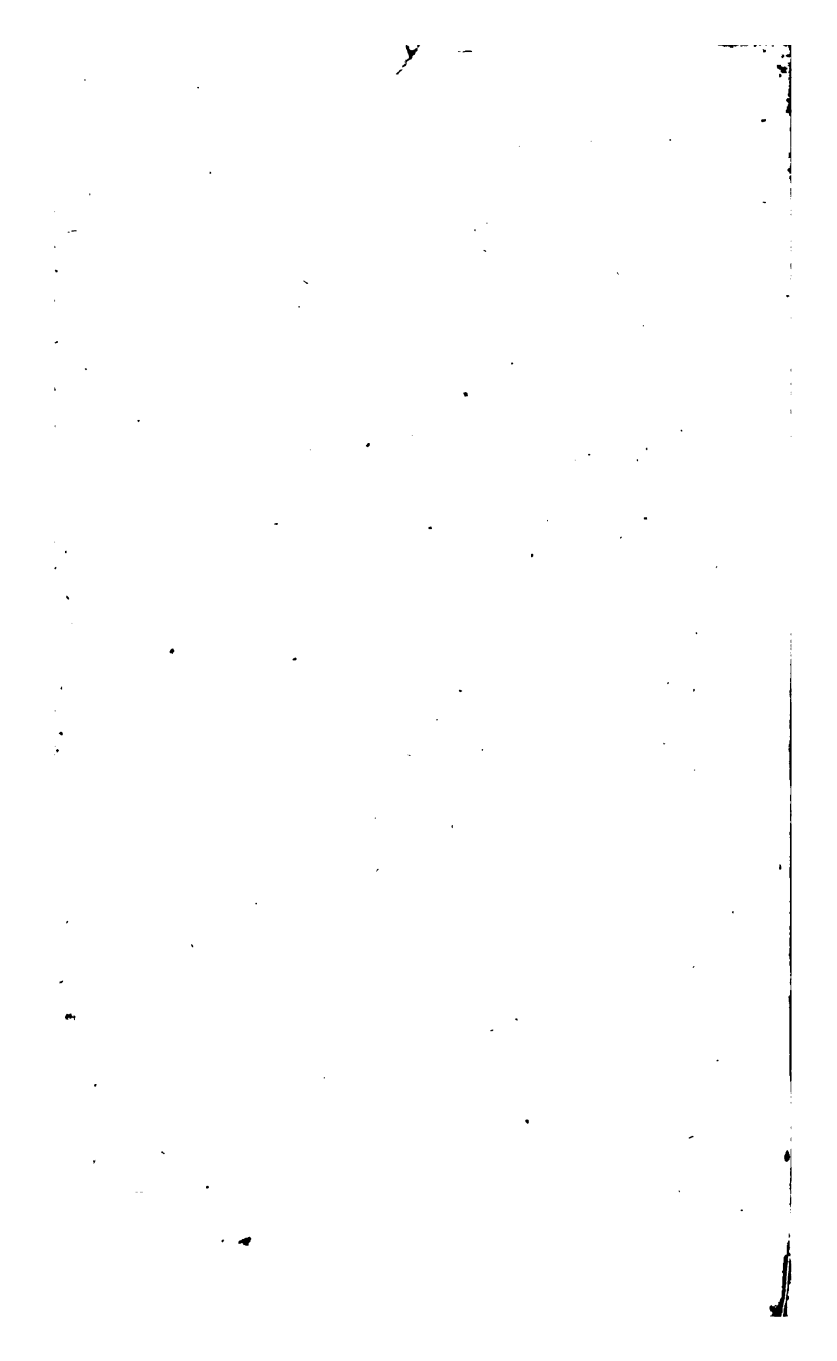
NORWICH.

Jan. 1, 1779.

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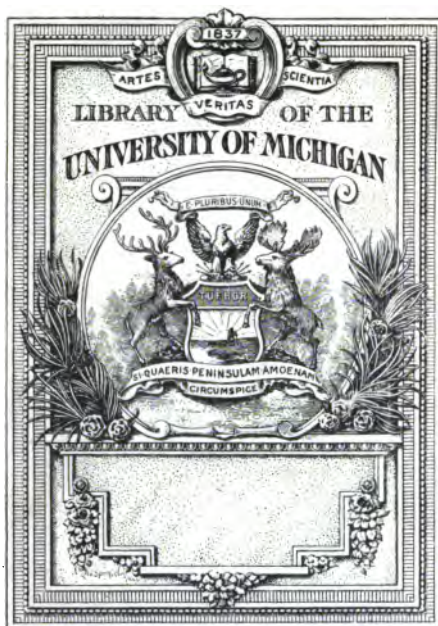
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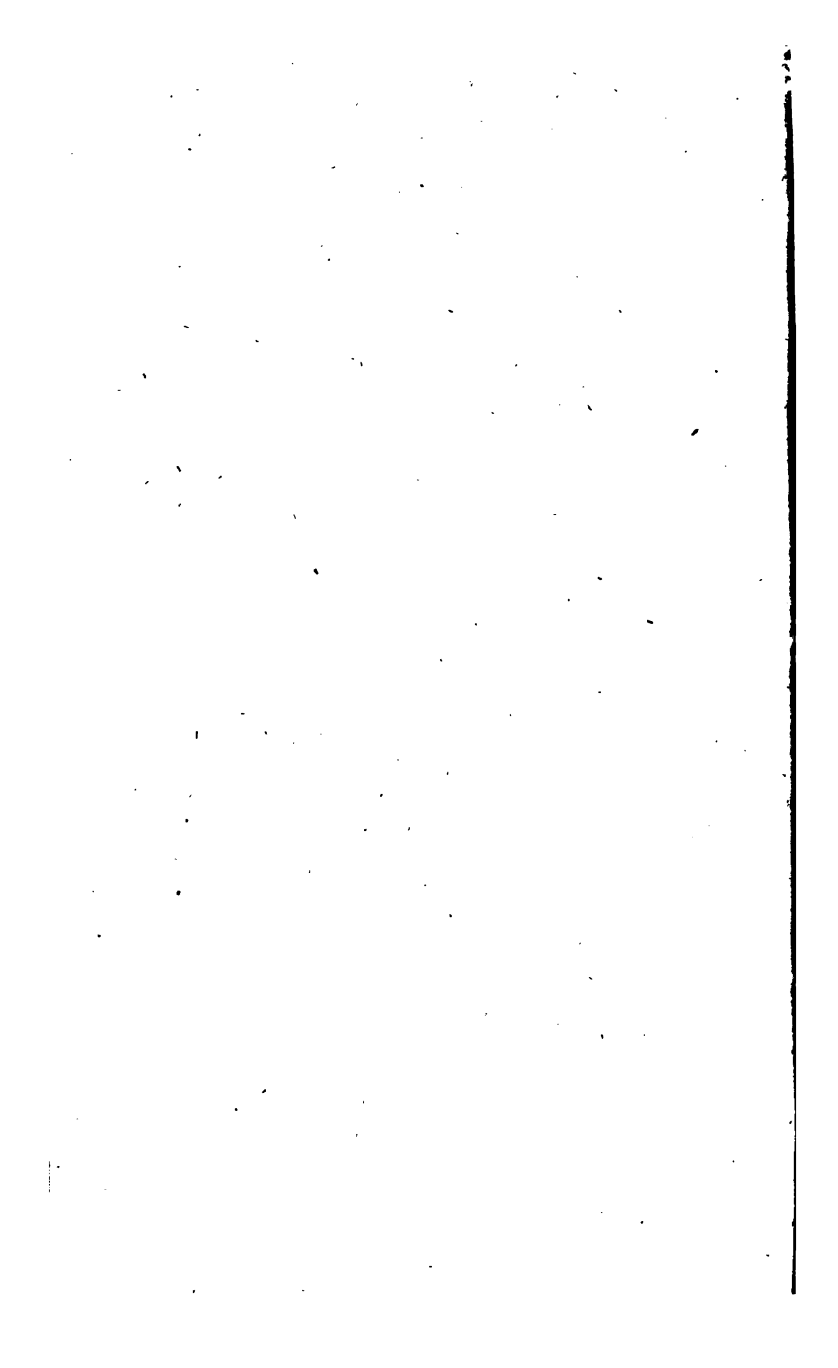


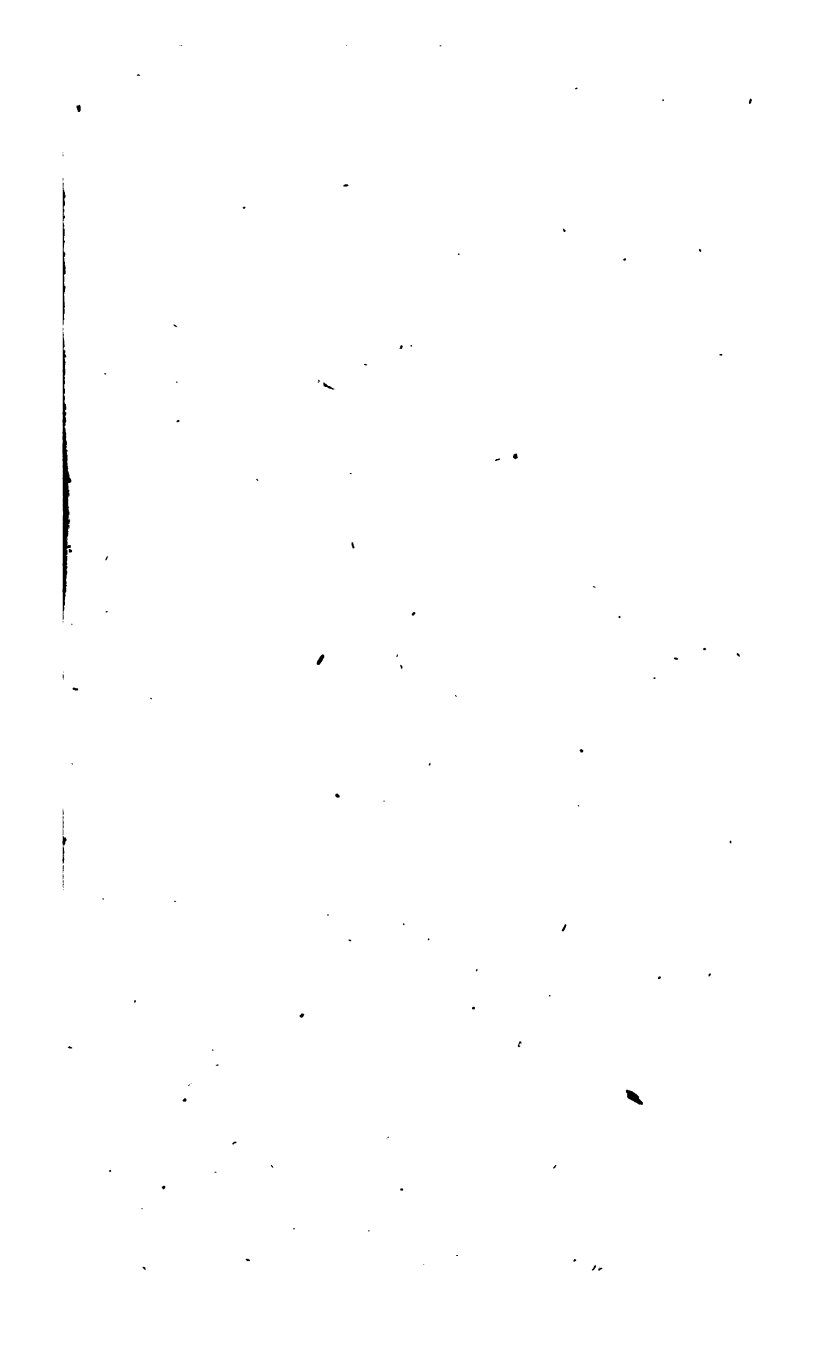
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count to our office of all such as may have been employed in the late troubles, by commission civil or military, under the Usurper, or the other kind of imposed rebellious *Authority* as then called. Among some others, information is delivered of John Harington, son to the late Member for the city of Bathe, bearing arms by virtue of commission from the Usurper in 1655, whose father was Commissioner of the Parliament to the late King at Carisbrooke castle, and a staunch member of that party, with several more of that name. His present Majesties good intentions toward all who have not signalised themselves by any notorious deeds of rebellion need not be doubted, as will more amply appear by some Act of indemnity; but examples, in justice to his royal blood and family, as well as to an injured nation, are required. Such intelligence as may tend to our better and further informing his Majesty, will be an acceptable act of your Lordships to the King, and your employment does the farther warrant such expectations from you.

The

The office I bear, and duty I owe, more particularly demand my insisting on your compliance to the satisfaction of the King, and, not doubting your confidence and obedience to such his demands, shall expect due account in all expedition, to regulate the Act of Indemnity to good effect; which will also include the Declaration at Breda.

I am,

*Your Lordship's Servant,
at command,*

E. HYDE.



The Lord POULETT'S Answer to
Mr. HYDE.

S I R,

MY confidence of the zeal of our county of Somerset, during the general disturbance, for the late Kings service, will not bear to hear so heavy accusation against us as to demand a strict inquiry into our former conduct ; and shall not be deficient in giving such information as will afford you satisfaction, and do us no small honour. I have submitted your letter to Mr. Harrington ; whatever his fathers principles led him to, his son is no object of wrath for his Majesties displeasure. The inclosed certificate will yield you true account of his and our duty and sufferings. He did bear commission from Oliver Cromwel, but at our request, to protect us from ruin and plunder. His own honesty did make him about to refuse acting, but we dreaded the consequences to ourselves and families. His compliance renderd him exposed to
 loss

loss of friends and relations in battle, and loss of fortune in many acts of goodness. This county is under great obligations to this Gentleman, and our duty obliges us to render him our best services to protect him from his Majesties displeasure. The Kings cause was no sufferer in this matter; and such a singular and nice circumstance as fighting against conscience, and yet for conscience sake, does give Mr. H. great title to pardon, nay rather thanks and rewards. We who subscribe this are ready to submit to any pains or penalties for this mans sake, whose honourable family and descent, as well as his own good name and character in our county, claim our best acknowledgments. Pray, Sir, let these reasons urge your endeavours to spare his family, and interceed for Mr. H——s free pardon, which will confirm the duty of all the poor sufferers of this county of Somerset to his Majesties best services, on all occasions. In hopes whereof, I remain

Your Servant to command,

POULLETT.

P. S. The city of Bath^e was much protected and preserved by Mr. Harington's accepting Oliver's commission, which else had been exposed to plunder and ruin, which he totally prevented by his good endeavours and friends, to his great loss and injury, as the Earl of Marlborough,* his father-in-law, can testify to the Council.

* Son of the Lord Treasurer to Charles I.



The

*The County of Somerset to Those of
his Majesties Council, or others,
in respecte of the hard Case of JOHN
HARINGTON, Esq.*

THESE are to certify all whom it may concern, that whereas John Harington, of Kelston, in the county of Somerset, Esq. did receive a commission for a countie troope of horse from Oliver Cromwel, (then called Protector) he the said John Harington did refuse to act thereby, and woud have returnd the said commission, but that we (with divers others) whose names are subscribed, did earnestlie intreate him to accept of the said charge; thereby to secure us from such spoyle and ruine which otherwise we feared and had certainlie undergone, had not he undertaken the said imployment, which he most faithfullie and carefullie performed for us; even with his own hazard amongst others of other principles joyned with him; and
to

to his own very great expence and cost ;
 discharging and relieving, with money and
 necessaries, divers who had otherwise layne
 long in restraunte ; and hathe since shewede
 himselfe moste readie and affectionate to his
 Majesties presente service. In witness
 whereof we have hereunto set our hands,
 this four-and-twentieth day of May, in the
 year of our Lord God 1660.

Poulett	John Bampfild
Marleburgh	Sam. Horner
Thos. Bridges	Thomas Hall
Geor. Norton	Will. Hall
John Pearce	Hen. Nevil
Christopher Dilton	John Graham
Jo. Newton	Sam. Gorges
Maurice Berkeley	Hugh Smith
Will. Baffet	Will. Helyar
Ed. Phelipps	George Sydenham
Geo. Clark	Thos. Pigott
Geo. Speke	A. Paulett.

From the original Manuscripts.

Mr.

Mr. CHEEKE *to the Duke of SOMER-*
SET, Lord Protector in the Reign
of EDWARD VI,

THE letters whiche your Grace sent to the Univerſitie for the better expedition of the viſitation, hath encouraged mens ſtudies mervellouſlye to the further deſyre of learning, and eſtabliſhed the doubtfull myndes of ſome wavering men, which tooke all unknown matters to the worſt, and feared ſhadows of miſtruded things, whereof they had no cauſe : Wherefore your Grace, in myne opinion, hath done a verie beneficial deed to the ſchools, whoſe Head and Chauncelour you be, in ſpeeding out of hand this viſitation ; and ſhall make hearebye a number of honeſt and learned men to ſerve the King's Maieſtie faithfullie in their callinge another daye, which is one chief point of everie ſubject's dewtie to labour in.

And heare all ſortes of ſtudents know-
 ing

ing the Kings Majestie toward in hope of all excellencie to learning; and your Grace holding the stearne of honor, not only ordering all matters of counseille with wisdom, but also consydering the furtherance of learning with favour; be stirred and enabled to attaine to a greater and perfecter trade of learning, not unbehovable for the commonwelthe, nor unserviceable for the Kings Majestie, nor unpleasant to your Grace, by whose authoritie it now the better springeth.

For whiche cause I suppose among other, the Kings Majestie hath great occasion to give God thanks, that not onely in his minoritie his realme is governed at home with your sage, auncient counseill, and defended from the foreigne incurSION of great and powerfull adversaries, but also provision is made for learned men to serve his Grace hereafter; whose use shall be necessarie for the realme, not onlie for religion, but also for civill causes. And therefore as I may saye boldly to your Grace, I,
often

thinking of his Majestie, trust he will now make hym, according to all mens certain expectation, worthie another day so noble an unckle, and so toward a number of youthe preparing themselves aforehand to serve his Majesties commonwelthe hereafter which he cannot do onely by greatness of naturall witt, whereof he hath suffityent, except he adjoyne also experience, the very ground-worke of all wisdome, wherein his Majestie best shall be advertised by you. For all learning, be it never so great, except it be sifted with moche use and experience to the fynest, can be no wisdom, but onely a voide and a waste knowledge; and therefore this kynde can be learned by no booke, but onely by diligent hearing of sage and experiet connseillours, and following more their good advice, who dothe foresee the greatnesse of daungers to come, unconceaved and unthought of by others, then their owne suddeine fancies, whoe, for lacke of farther insight, do judge their own conseile best, because they do perceave in themselves no reason againste themselves;

althoughe

althoughe there be in the thing itself, and wise mens heads, never so moche to the contrary. Wherefore, as his Majestie hath alwaies learned, so I trust he laboureth daylie to avoide the grownde of all errour, that self-pleasing which the Greekes do call *Φιλαυτις*, when a man delighteth in his own reason and despyseth other mens counsell, and thincketh no mans foresight to be so good as his, nor no mans judgement compared to his owne; for, if there be any wisedom, it is conferringe with many wise heads, and of divers good counsells, to chuse oute one perfect, and so to follow that whiche reasonable experience leadeth a man wittie unto: And, if there be anye hynderaunce and stoppe to wisedome, it is where fancie favoureth a mans owne invention, and he hath a better opinion of his own reason then it deservith indeede, and so alloweth it to be good, and sticketh to his fence by self-love; or ever he know what it is worth by profe of reason; and therefore is not constant therein by judgement, but headstronge bye willfullnesse.

And

And this thing is to be avoyded diligent-lye of all, and especiallye of the Kings Majestie, now in this tenderneffe of his youth; because everie fault is greater in a King than in a meane man, and also faults rooted in this age do not onely grow to a greatneffe, but also they utterlye take away the likelihoode of divers good vertues, which ellse would spring freshlye in it: I do wish therefore oftentymes, that which the King's Majestie was wont to labour in, that he contynued to be an Academike, flow to judge, glad to here all men, mistrusting his owne reason, takeing trouthe to be hidden and so not to be founde at the first fight; thinking wisdom either to be in men of experience, or ellse in no men; and alwaise perswading hymself in his youthe, which Socrates belived when he was olde, that he knoweth this onely thinge, that yet he knew nothing; and so shall he best avoide the bottomless dangers, unknown faults which will ells unwarfe creepe into his minde. Not only in warrfare but also

in peace, it is daungerouse for a publike person to say, *Had I wist*, to excuse the matter, with a *putavi* to maintaine on that reason whose begininge is grownded on an error. The Kings Majestie knoweth herein half what I meane, and the sure safegarde of wisedome and happinesse is to avoide the first fault which is first commanded to be avoyded in Tullies Offices.

But what meane I to wryte this to your Grace, especially knowing the Kings Majesties nature, how gladd he is to follow your Graces good advertisements, and willing to obaye all those whoe be put in truste about hym. I have no cause to mistrust, but the love is full of feare when there is no cause, and my dewtie ready to admonishe aforehand, for fear of a cause; and yet my hope is there will be no cause; for I cannot (by nature as a subject, by dewtie as a servant) but contynually wyshe to his Majestie daylye encrease of Gods merveilous guifte well begunne in hym,
and

and to your Grace moche honour for the great bōurdeine of unsufferable paynes which you sustaine in his minoritie for his cawse; not doubting but, as God of his goodnesse dothe prosper all your affaires with good successe, so will the Kings Majestie, as he is moſte bounden, thanckfulye conſyder and liberallye recompence another daye theiſe your infinite travailes in his commonwelthe.



Mr. CHEEKE to King EDWARD.

BECAUSE I am departing, my Sovereigne Lord, unto the King of all Kings, Almighty God, and must, by his appointment, leave you, whome of long tyme I have done my best to bring up in vertue and good learninge; and you are now comming to a government of your self, in whiche estate I pray God you maye alwaies be served with them that will faithfullye, trewlye, and playnlye give you counseill: I have thought it my dutie, for a memorie of my last will, and for a token of my well-wishinge unto you (remayning presentlye with me, even as it hath alwaies heretofore done) to requyre you, yea, and in God's behalfe to chardge you, that, forasmoche as yeares bothe have and will diminish in you the feare of man, to have yet before your eyes continuallye the fear of God; with the which if you do not direct, order, and temper all your doings and sayings, be you well assured neither to have
good

good success in the greates chardge that he hath committed to you, yet neither in th' end to enjoye that joyfull place that is promysed *timentibus eum*: For if God do right extreame lye ponishe men of base estate, and of low degrees, for wanting of that necessarie jewell, which hath in Scripture so many promeses: how sevearely will he ponishe Kings and Princes failing thearein, in whome the lack thereof must needs be both to themselves and to the commonwealth most perillouse. My weaknesse suffereth me not so long to talke with you in this matter as I could wishe, and your Majesties disposition, (which I know most apt to receave all godlie admonitions) putteth me in comforte to thincke this to be sufficient, beseeching God so to direct all your doings, thoughts, and meanings, as may tend to his glory and your honour and wealth, both heare and in the worlde to come, when by death you shall be called thereunto; to the whiche all men, as well Princes as others, as well yonge as old, are subjecte. Most affectuousslye be-

teachinge your Grace, if any of your servants about you shall francklye admonishe you of anye thinge whiche in you may be mislyked to take it at their handes, and thincke them that shall so doe to be your only servants of trust, and to consyder them, and to rewarde them accordinglye. And if anye such shall be, that shall of all things make fair weather, and, whatsoever they shall see to the contrarye, shall tell you all is well; beware of them, they serve themselves, and not you.

And wheare you have readd, in the tyme that it hath pleased God to lend me unto you, dyvers discourses of dyvers sortes, as well of stories, as of philosophie, wherebye you have had proffit, and plentie of grave and wise rules and orders for the good government of your realme; yet, in myne opinion, among them all, none hath so abundantlye furnished you in those points, as hath Aristotle, to whome I beseech you, for those matters, often to resorte, and especially

pecialllye to two chapters in his Politiques, the one *de mutatione regni etc.* and the other *per quæ regna servantur*, being the tenth and eleventh chapters of the S. of his Politiques.

For your divinitie, I wolde wishe you wold diligentllye contynnew the reading of the New Testament, *Sapientia Ecclesiasticus*, and the Proverbs.

And, understanding that it hath pleased you fithen the tyme of my sicknesse to send unto me manie comfortable messages, and among the rest, that you have appointed (moche unto my comfort) the wardshipp of my sonne to his mother ; like as I do therefore render unto your Grace my most humble thancks so to do, I with like humbleness desyre you (my great debts consydered) to remitt to hym (if all shall be too moche) yet some convenient peece of such lands as, during his noneage, shall fall unto you.

And,

And, wheteas I shall now leave my colledge in Cambridge destitute of an headd, if your Grace appoint thereunto Mr. Haddon, I think you shall appoint a worthie man. Finallie, one sute charitye moveth me to make unto your Majestie : The Bishop of Chichester was my bringer-upp, and at his hands I gate an entrie to some skill in learning ; lyving I could never do hyme anye good whereby I might be accompted a grateful scholler ; if dyeing I might attaine for hym libertie with some small aide of lyving, I should be moche bound unto youe, thinking most assuredlye you shall fynde of hym, during his lyfe, bothe a dailye beadesman for you, and a right obedient subject ; thoughe, in some things heretofore, he hathe more throughlye perswaded his conscience, then to the perfection of Christes religion was requisite. Thus the lyving God preserve your Majestie long to raigne most prosperouslye, Out of my death bedd, &c.

Mr.

MR. CHEEKE *to* GARDINER *Bishop*
of Winchester.

HOWE myferable my things be, whoe neither have wherewith I may provyde for my wife and children, or ellse to mayntayne my self, it is lyttle neede to wryte unto your Lordship, whoe knoweth the fame. There remayneth only my fute, wherein I requyre moſte earneſtlye of your Lordship, that it wold pleaſe you to uſe that authoritie (by whiche whome you liſt you can do good to) towards the aide of me that needes it. I heare the Queenes moſte noble Highneſſe, pitieng the extreme ſtate of my caſe, hath referred unto your Lordship to take order in my matters, after what ſort your Lordship liſteth. Therefore all lyeth now in your hand, that either of this endles myſerie you maye eaſe me, or ellſe may caſt me into extreame beggerie. You aſke by what cauſes I am leadd to crave of you boldlye anye benefitt. Firſt, for your gentleneſſe;

tlenesse; next for my myserie; then for
 the reasonablenesse of my sute. I am an
 inferiour, am a petitioner to the Highe
 Chauncelour, and greevous it must be to
 me, if your Lordship heare the bills and
 humble supplications of all maner of out-
 casts, and myne onely should be rejected
 as unlikely; or refused as forsaken. Here
 you aske me for my worthyness: I lay
 none; I seek it onely of your gentlenesse.
 Is it anye great thinge althoughe your Lord-
 ship esteeme me onely unworthie? Oh! how
 fitt vertue is for a Nobleman, a Chaunce-
 lour bishopped. All are bound to this
 maner of pitifulnesse, but chieflie it is re-
 quyred of Rulers; here declare your self
 moste noble, Sir, and how moche the more
 you can ymagen whie for myne owne sake
 you should do nought, so moche the more
 let your vertue be, and suffer your nobled
 humanitie to overcome the contrarie per-
 swasions. This I assure you of, if anye
 thing lye in your hart against me, it is set-
 tid more of opinion than of cawse; neither
 can

can it be proved by anye, that your Lordship, in the greatest throwes of your fortune, was so moche as in worde hyndred by me; althoughe I take not upon me whole of vertewe, yet this I may say truely of my selfe (whether it was wrought of judgement, or pittifullness of nature) that I have beene merveilouslye sturred at all aduersitye; and in that kynde have profitted some, and hurte none; and therein I have not onelye had the uncertayne ends of things my movers, but also Paule my authour. Let this further me to your Lordship now, and that your Lordship wold greatlye commend, if you heard it of other, reject it not whollie, because it is said of my self.

What greater myserie than this of myne can there be? I am lesse bare of all, rightlie I deny not; yet bare am I made, and, in a common cawse, suffer greenvoufer punishment than others that weare in the same faulte. Here I envye not other, to whom the Queenes Highnesse was mercifull;

full ; but I crave the same mercye in a lyke cause, not of dewtie, but of grace I seeke it. For my frends knowe, that I was bothe constrained, and laste, in a maner, brought into the snare ; and your Lordship also, perhapps, when you weare an examyner of those matters, perceaved that I was rather a looker on than a plaier, and on no fyde coulde be reproved, but for that as was the common faulte of all. But thus yet stand things, nothing is leste me now. I am in others debt 1200l. my wife and my children must be maintained. Here your Lordship seethe that I am not in such case that I seeke worshippe but lyvinge ; if this be not needefull of sute, or if your Lordship's goodnesse helpp not herein, I wot not what greater myserye toward me youe might looke forr. For death trulye cannot be to me so bitter, as this daylye and continewinge extreamytie of myserye. Now I doubt not but your Lordship seeth I have most reasonable cawses to serve, whoe am forced of so hard a necessitie to be sutour for
your

your goodnesse, from whiche I knowe you cannot withdrawe your good will. If I sought greater, or not necessarie things, there weare some cause to denie me; I desire onlye that somewhat may be given to pay others debt, and to maintaine me and myne; wherein my myserable poore wife hath of longe tyme been sutour to your Lordship. What needeth moche to your Lordship so wyse and so busyed? This, in brief, I requyre, that of your goodnesse you wold ease this my myserable estate, whiche I heare the Queenes Excellentie hath referred to your Lordship. The Lorde preserve you, and store you dailie with the worshipping of God and trewe honour.

From P. the kalends of December, 1554.

Mr. CHEEKE *to* Sir JOHN MASON.

MY departing out of my contrey greiv-
 ith me not, whoe had as leewe grow
 aged a broad with experience, as ruste at
 home with ydlenesse. But the myserye of
 my wife and children, whoe must needes
 wantt by my going, and could gayne no-
 thing by my taryeng. My hope is partlye
 in my wyves sute, whoe shall be more pit-
 tied in myne absence, being so bare leste,
 then she shoulde be amongst women, if I
 had taryed; and in your friendshipp, whoe
 thinck myself to lack no parents as long as
 you and my Ladie liveth. I beseeche you,
 therefore, afore your departure, commend
 my cause to such frends as you thinck best,
 and obtaine that their extreamytie of jus-
 tice be not wreacked on me, that have not
 mooste deserved it; lett them chuse some
 other to be their examples, in whome they
 may fynde better cawses, and feare more
 daunger. Lett my nature witnesse my
 meaninge, and my frends my faultes,
 wherein, whate successe soever I have,
 (whiche

(whiche can not be good in this slacknes of deserved frends and creweltie of undeserved enemyes) I shall thinck and thanck you no lesse then I ought to doe hym, whose good will is hindred by other mens abilitie, and not by his own slacknesse. If you will have me to do any thing for you in theise quarters, or in any parte where I journeye, send me word, I pray you, and you shall fynde nether my redinesse nor my good will wanting. And thus, with my commendations to you and my Mistress, I be- take you to the lyving Lorde, whoe alwaye governe you.

From C. the 4th of Aprill, 1554.



Mr. CHEEKE *to the* Lord PAGETT.

I AM ashamed to desyre moche of your Lordshipp, whom I ought to thanck more, and yet am compelled to do bothe; the one for your frendshipp shewed me in theise tornes of fortune; the other for the contynewance of the same to my wife and children in myne absence. I am gone abroad to seeke some stay of lyving, whiche I rather lose then fynd in England. And hope, (althoughe I being moche in displeasure can obtaine nothing for myself) yet there will some just respect be hadd of my wife and children; whoe neither are worthe to be ponished, having not offendid; nor unworthie to be done fore, that live justlye in the realme; wherein, as I know your Lordshipp can do moche, so I trust your Lordshipp will do what you can, having no cause to favour me but of your own gentlenesse, and yet a league of frendshipp to favour Master M. familie. I beseeche your Lordshipp therfore, althoughe no mans frendshipp can do me anye great good in
this

this state of things, as it plainly appeareth, yet that examples be not shewed on my wife and children, being ordred in a common fault as no man is besydes me. And, althoughe I am a refuse now and an outcast of all men, yet I trust not to fynde all worldes and places so hard unto me, that I shall not once be able to be myndfull of my friends benefitts. And as I have learned to doubt of prosperitie, because it will not alwaies stand; so have I hope of aduersytie, that it is not infinite. And of all treasure that honour bringeth, and aduersytie toucheth not, the greatest and surest is (my Lord, I have felt it well) to know how manye of right be bounde to do for one, if throwse of aduersytie overturne his state; which thing, if youe labour in as your honour servith, thinck you geat therbye the frewe of honour, and shall in aduersytie, if anye do betyde you, bynde men without sute to be sutors for you, or ellse, not without shame, to be indifferent. Of this vertew I praye you lett me be partaker, whoe in your trouble, bare you suche good will.

as I may of dutie crave some again nowe ;
 and desyre this moche, that your Lordshipp
 will of gentlenes, at my poore request,
 helpp my wyfe in her sutes, as far as rea-
 son and convenientie shall favour her
 cause, being left in debte 1200l. and more,
 beinge voide of all living to helpp her and
 hers, having the lack of her husband for
 the extreamitie of fortune, and in worssse
 case in lack of me than in losse of me.
 Theise great myseries I beseeche your
 Lordshipp with your frendshipp relieve,
 and, though you cannot utterlye ease all,
 yet helpp to minishe the greatnesse of se-
 veritie, untollerable to the troubled, when
 all lyving is taken, and nothing is left but
 lyfe. Your Lordshipp shall bynde me
 herebye to beare you suche good mynde as
 your contynewall frendshipp doth justlye
 deserve. And thus, with mine humble
 commendations to your Lordshipp and my
 Ladye, I commit you to the government
 of the everlyvinge Lorde. From C. the
 14th of April, 1554.

Mr.

Mr. CHEEKE *to* Queene MARY.

WHEREAS it hath pleased your Highnes to extend your gracious mercie towards me, and somethinge to mitigate the severitie whearwith justice of lawe might greivousslie have burdened me; although I might many waies extenuate my faulte towards your Highnes, thought not absolutelie by it selfe, yet in compairing my doings with other mens, and shewing my minde far from the farvantnes that other had in this cause: Yet, because the greater my faulte is, the greater is your Highnes mercie shewed on me, I will not abase my faulte, lest I sholde thereby diminishe your Highnes goodnes bestowed on me; which, as it is most notable of all God Almightyes vertues, soe it is moste comendable in theme, who, in authoritie on earth, have the office and name of Goddes. My humble request is, that as it hath pleased your Highnes mercifullie to grante me my life, and justlie to call into your handes the libertie of my bodie, landes, and offices, given
unto

unto me by your most noble brother, King Edward the Sixth, your Highnes would have some pitye on me, my wyfe, and children, and graunte me somethinge as it shall seeme convenient to your Highnes, to leade owt that lyfe, which your Majestie hath graunted me to enjoye. The Kings Majestie, your father, gave me by grante, afore his deathe, of Rufford, to the valewe of fiftie pounce a yeare, which was conferred unto me after in our late Soveraignes time, King Edward the Sixt, unto whome also I resined above 200l. a year in fees, for those landes which his Majestie, for my litle abilitie to serve hime, did bestowe on me, the particulars whearof I declared to your Majesties Commissioners. If therfore, in consideration of King Henry th' Eight your most noble fathers guifte unto me, and for my longe and painfull service unto the most noble King, your brother, and for those fees during lief which I resined when I received the Kings beneficial graunts made and geven to me; and especiallie of your gracious mercifulnes, whearof the hole number of fauters
 hath

hathe liberallie and beneficiallie felte, your Highnes wolde likewise pitie me and myne, and ad to my lief sum livinge and libertie to maintaine my lief. I trust your Highnes shall thincke this your beneficiallnes bestowed on a poore and faithfull subject to your Highnes; whoe will not faile, as long as God shall lend me lief, to use all kynde of a subjects dewtie unto your Highnes, as muche as nature, diligence, and faithfulness be able to lead me.



Mr.

Mr. CHEEKE *to my* Lord PAGETT.

I WOLDE I colde with wordes make your Lordshipp feelee my wante combred with other aduersities, but no wordes can worke it in your Lordshipp, that hath not feltè the like. I wolde be sorie fortune shold ever have so throwne youe to feelee extremitie, and my desier is, your Lordshipp wolde rather helpe than feelee it, seeing your feelinge sholde onlie be to helpe; yet methinke sicknes whearewith your Lordshipp hath oftentimes bene arrased, and my wife is heuillie towched withall, at this present, maie shadowe my euell unto you; all time seemethe longe and painefull to the sick, yf they have not that which they presentlve call for, although in deed it cannot be so sone made readie as they looke for; they thincke themselves euell kepte, not diligentlie looked unto, and appear somethinge froward until they have that which they call for: This no man imputeth to the nature of the sicke, but of the sicknes; everie lacke maketh them beleeve

leeve-they be dispised, namlye, yf they judge not suche speed made, as in fancie they judge maie be used. Yf anye of theise wants be in me, I beseeche your Lordshipp appoint them to my extreme state, more greivous then disease; more unquiet then pryson; more troblesome to me then a painfull deathe. Ye aske me whie? When I looke of other that hang holie of me, that looke to be fedd, clothed, brought up, what minde have I? When I loke on my wife, sick in bodie, tormented in minde, and cannot heipe with remedie that is diseased with paine, had I not as leue be greivousslie sick as miserable needie? The earnestest my mind is hearin, the more I praie youe thinke the cause is, that straineth me unwillinglie to be thus desirous of some good ende. I write this to your Lordshipp, who, I trust, in authoritie maie, and in frendshipp will helpe, not onlie to do me good, but alsoe to speed it, with such praise as ye have gayned in doinge liberallie for others, and such safetie as free and liberal doings doth gard you, and binde other honest

nest men in all tornes of times constantlie
to be yours. Thus, trustinge your Lord-
shipp will frendlie remembre my undone
state, I commend my selffe to your Lord-
shipp, and you, my Lord, and yours, t'
Almightie God.

From Stooke, the 23d of December, 1553.



Mr.

*A Letter from the celebrated Mr.
CHEEKE, 1549, to Mrs. PENELOPE
PIE.*

Mrs. Penelope,

(For that verie name, wee thinke to be moste pleasinge to you, as containinge in it selffe manye sweeste comforts and manye good lessons.)

THE loue that wee had to youre father, the truste that he had in us, and the hope that wee haue of you, with oure desier to continewe that loue, to answere that truste, and to see ffeinte of that hope, haue moved vs to leaue youe thus muche of our meaninge in writinge; whereof to youe this is the aduantage, more then of speache, that by readinge youe maie heere it as oft as you will, to the ende that youe maie imprinte it as deep as you shall haue cause, and remembre it as longe as it may doe youe good. Of your good acceptacion and appliaunce wee haue soe much truste, as wee haue of your wisdome to proffit your

selffe. You are to haue in minde whoes you are: firste, the child of God; secondlie, the dowghtre of Sir William Pie: Thirdlie, the charge of your fathers freendes: Eache of theise respects hath sundry consideracions, bothe of comforts and helps that they minstre, of dewties that they laie vppon youe, and of meanes and orders how to vse theme.

In that youe pertaine to God, theise be youre comforts, that he is able to defende and vpholde youe; that his purpose of preseruinge youe is constant and from eternitie; that his foresight for youe cannot be deceaued; that his care for you never seafeth; that his promisses are infallible; and that whatsoeuer happeneth is by his ordinance; and whatsoeuer happeneth by his ordinance, howsoeuer it seemeth to sence, yt is in deed good for youe that be his; that he shall contynewallie guyde youe, he shall prosperouslie blesse youe, he shall eternallie saue youe.

Your

Your dewties to him are, that youe depende wholie vpon him; that you haue full faithe and affiaunce in him; that youe reuerentlie loue him; that youe louinglie feare him; that youe honour him, and frame your selffe as he himselffe hath appointed; that youe make his commaundements the rule of your life, and charitie the marke that youe be his.

The meanes of attaininge and vsinge theise stande in hearinge the Worde of God, in praier, and in order of conversation.

In hearinge the Worde of God, whether it be by the voice of others pronouncing, or by youre selffe readinge, youe are euer to thinke that God speaketh to youe. In praier, either publick or priuate, youe are to remembre, that youe speake to God. In conversation, either open or secret, in close place or in hidden thoughte, youe are not to forgett that youe walk in the eye and sight of God.

In hearinge God speake to youe in his Worde, knowe, that he speaketh that made youe, that feeth youe, that shall iudge youe, that hath powre to damme and saue youe; whose Worde is, to the beleewing and obedient, *the savour of life vnto life*; but, to the vnbeleewing and disobedient, it is *the savour of death vnto death*; theirfore heare it humblie with reuerence: Knowe, that he speaketh to youe that loued youe, that chose youe, that adopted youe, that redeemed youe, that preferueth youe dailie, and will saue youe for euer; therefore heare it with loue and ioifulnes. Knowe, that he speaketh to youe that is perfectlie wise, vnfallible true, and vnchaungeable constante; theirfore heare it with heedfulness, belieffe, and assuraunce. Knowe, that he speaketh that will haue accompte howe youe harde him; therefore heare it with care, that youe maie receiue it to fruite. This that youe maie well doe, doe it often and with diligence.

In

In praier, when youe speake to God, knowe, that youe have attained the honor to be admitted to the presence and speach of the vnspeakeable Maiestie, infinitelie passinge the hiest Princes; therefore praie with humblenes. Knowe, that youe speake to your Father that loueth youe, to him that calleth youe, to him that hath promised to heare youe, to him that ioieth in hearinge youe; theirfore praie with loue and confidence: Knowe, that youe speake to him that vnderstandeth the bottome of your harte, and regardeth none but hartie praier; praie theirfore with a cleane harte, which he seeth; with a true, vnfaigned harte, which he vnderstandeth; with a louinge harte, which he embraceth; with a bolde assured harte, which he encourageth; and with a hole harte, which he challengeth.

In your conuersation, knowe that it extendeth to God, to your selffe, and to other: To God in the rules of religion; to yourselffe in the precepts of vertue; to other

in the dewties of obedience, kyndnes, truth,
and charitie.

Off religion youe are to keepe theise
rules that God, in his owne Worde, hathe
deliuered, knowinge that none other can
please God; and therein remembre a wise
and godlie meaninge of your late natural
father, whoe hartelie wished that, without
spendinge time in variaunce of questions,
the people mighte be diligentlie instructed
in twoe thinges: The one, of sufficiencie
of salvation by onlie Christe; the other, the
sufficiencie of doctrine in the onlie Worde
of God.

Off vertue in your selffe the perfect rule
is to obeye the commaundements of God;
for, as the onlie breach of his will is sinn,
soe the followinge onlie theirow is vertue;
therefore let that be your generall care to
liue accordinge to your callinge, that is,
accordinge to his will that called youe in
his grace, and accordinge to your owne
vowe

vowe and promise that youe proffessed in your baptisme ; and, for particuler respecte that youe are a woman, remembre that, as iustice and fortitude are the more proper vertues of men, and the greater shame for men to lacke theme ; soe chastitie, shamefastnes, and temperaunce, are the more peculier vertues of women, and the greater shame for women to offend therein.

Prudence is more comon to bothe ; yet, in execution towards other, and in publick exercise, more pertaining to men ; but, in governaunce of them selves, and in affaires at home, it is as mutche belonging to women. But in this whole parte of your life that concernethe the rule of your selfe, haue euër before your owne eyes, that you stande before the eyes of God, his Angells, Saints, and amongst those also your father ; whatsoeuer theirfore youe shall doe, knowe there is noe place secret ; and, for the doinge of what soeuer thinge youe will flee the sight of men, remembre yet that God,

his

his Angells, his Saints, and your father looke vpon youe, and the daie shall come when all Heauen and Hell shall see it. And nowe and then call to minde, that one of the greatest paines in Hell is shame, when secret thoughts shall lie open. And that theirfore Dauid soe ofte praieth to be preserved from confusion and shame, and pronounceth him *blessed whose sinns are hidden*. But, for the hiding of sinns, there is no coveringe but Gods mercie; and the mercie of God, as it is gotten with humble repentaunce and true faith, soe is it losse by desperation, and driuen awaie by presumption.

Off your behaviour towards other, of which all above youe are comprised in the name of *father*, and all equall and inferior to youe in the names of *brother*, and *neighbour*, remembre these three rules: For your superiors, that to them youe be futch, as youe wolde your children and inferiors to be to youe. For your equalls and inferiors,

riors, that in iustice youe doe as youe wolde be done vnto: And in charitie youe keep Christs rule, *To love theme as your selffe*, not forgetting that, in the poore, is imputed the person of Christ himselfe. Nowe, for the respect that youe be the daughter of your late father, these things youe are to remembre: What he was to the consideration of others, and what he was to youe: Hearof your comforts be these, that he was a noble Gentleman, wyse, of honorable minde, endowed with manie singular ornaments, dearlie beloved of manie and the best sorte, and to your selffe most naturall and lovinge.

The dewties whearwith these respects doe burden youe are, that youe remembre his noblenes and vertues, and therefore that youe endeauor to be no staine to his worthines, and no blemyshe to your selffe in not approching to licknes of him, whose nearnes to you, in nature and truthe, will be most iudged by your resemblaunce of
him

him in vertue and deseruinge; youe are to remembre he was wise; youe must therefore be carefull that youe discredit not his last worke of wysdome in leauinge his worldlie things to youe, as vpon whome they sholde be well bestowed, and by whome they sholde be well vsed, with refusinge other, whome the ordinarie course of lawe had sett before youe: Youe are to remembre howe dearlie he loued youe; and therefore youe maie not forget his kindenes, but naturallie requite it in followinge his precepts, and in honoring his name with your well doinge, that youe maie euerye waie be trulie said the dowghter of Sir Willm. Pie, to his praise and good memorie, and not to his disworship and infamy.

The means for youe to honor your father are, that yourselffe deserue honor by vertue; for, as youe haue succeeded in his place, and therbie after a sorte doe beare his parson, soe the praise or dispraise of
your

your good or ill doinge shall redound to youe bothe. Remembre to whome he lefte youe, howe he lefte youe, and with what conditions. Yf youe be wiselie governed, youe are a woman of great valewe and largelie advanced; yf not, a poore maide and fallen from mutche, which is worse then if youe had neuer had it. In all your doings, theirfore, and in all aduises, eyther giuen youe by other, or conceined by yourselffe, cast this in your minde, to thinke what your father wolde haue liked, yf he had liued.

Nowe, as towchinge your fathers freendes and yours, whose chardge you be by commission; and all his and your other freendes whose care youe be for loue to him; theise be your comforts; your father was mutch beloued, and theirfore youe haue manye freendes; your father was a loue of true religion, and theirfore youe haue Christian freendes; your father was a true freende, and theirfore youe haue assured freendes;
your

your father was a wise man, and therefore
youe haue well-chosen freendes: Good
freendes are great treasures.

Theise respects laie theise dewties vpon
youe: That youe open your purposes to
theme; that youe be aduised and ruled by
theme, accordinge to your fathers mean-
inge.

The meane to doe this to your benefitt is
to consider that your fathers said freendes
are of two sorts; some that wishe youe
well, and haue care of youe by affection;
and th'other that haue alsoe speciall charge
of youe by your fathers commission. Of
those that love youe for your fathers sake
the nombre is great; some Honorable,
some Worshipfull, some of meaner call-
inge; and all readie to doe youe goode,
and gladd to heere well of youe. They
are to be vsed as good-will deserueth, as
kindnes requireth, and as consideration of
your

your owne benefitt to be taken of theyr
ayde and freendshipp advysethe.

Of those that haue chardge of or for
youe by your fathers appointment there
are alsoe twoe sorts: The one be those that
haue the gouernaunce of your parson, the
regard of your bestowinge, and the admi-
nistration of the goodes that he hath libe-
rallie leste youe, I meane your fathers ex-
ecutors. The other are those to whome
your father hathe in confidence for youe
assured his landes, with suche conditions
and further limitacions as, in the convey-
aunce theirowe in dewe fourme of lawe
passed, more plainelie maye appeare;
wherin your chieff benefit dependeth vp-
pon your owne good gouernaunce, beinge
yett soe restrained by your fathers pollicie
for your safetie, that youe haue no choise
leste to the frailtie of youre owne minde,
but wholie to the staie and aduise of
other.

Nowe, towchinge your fathers executors and your governors, that is to be noted, that they be chosen owt of your fathers deereft freends. They be knowne most honest Gentlemen, Christianlie affected for religion, and theirfore, for conscience, will deale trulie with youe; and above all things will not assent to yoke youe with a Papist, or other enimie, or parson ignorant of Christian faith.

They pertaine to Nobilitie in their birthe and place, and theirfore will haue regard theirow for youe, and of their owne worships for themselves in your bestowinge. They be wise, and theirfore youe maie trust, that they will foresee to your proffitt. They be lovinge to youe, and of freendlie vsadge; theirfore youe shall haue no cause to hasten the chaunge of your state, till youe be fullie sure of a better. They haue great chardge of youe, and much importinge their conscience, and their good fames and reputacions; and theirfore will
not

not forgett to thinke of youe in good time, that they maie be disburdened. Theye be of sufficient state and honor, theirfore they nede not to make any marchandise or profit of youe. Theye be well assisted with stronge overseers and freendes; and theirfore they wil be carefull to acquite them selues with well-doinge, and careles of the powre of anye to contende against their good meaninge. Theye be fowre havinge iointe powre and not seuerall, and theirfore be both surer for youe against corruptions, and stronger against vnprofitable practises.

Towchinge your fathers seffees, some be Honorable, some be Worshipfull; all be esteemed honest, and all be suche as will preciselie followe your fathers meaninge.

Theise be your comforts in theise speciall freendes. Nowe theise be your dewties theirbye: That youe be governed by theme; that youe observe the conditions of your fathers meaninge; that youe soe be ruled, ordered, and bestowed, that youe maie

have the proffit, and youe with theme honor, worship, and comforte.

The meane for youe this to doe is, that youe remembre this chardge that is committed of your governaunce, and your great losse, yf youe faile in the saide conditions.

Be youe wholie careles of your bestowinge, as a thinge not pertaininge to youe, tyll it be brought youe orderlie; give your selffe onlie to vertuous exercises, that the good fame of your owne person maie giue furtheraunce to your Governers to make your bargaine withe the beste, which shal be if these things concurr to aduaunce the valewe of youe; your fathers provision of goods and livinge, your owne storinge your selffe with good conditions, your fame therbie to moue the worthiest to desier youe, and your freendes wisdome and diligence to iudge the meetest for youe. Beware that youe see order your selffe in the principall point, that youe give no impedient
to

to their good provision for your bestow-
 inge. In that they are not onlie your fa-
 thers freendes, but alsoe in some sorte, in
 lawe, they bear your fathers parson, youe
 must accompt your selffe to them as deare,
 and therefore must, to theme, be as obedi-
 ent as their naturall childe. In that they be
 Christians, as your father was, and no Pa-
 pists, youe must beware of familiaritie of Pa-
 pists, men or women. In that they be honest,
 youe must frame your selffe to the same
 vertues, and beware of vn honest practises,
 which youe shall knowe by this marke :
 Yf they speake or move any thinge to youe,
 which youe in your conscience shall thinke
 they wolde not, or durst not, speake or
 move in the open hearinge of all your Go-
 verners together. And lett that be to youe
 a speciall note ; for souch maie move suche
 matter as, being harkened vnto, maie by
 forfeiture vndoe youe ; and, in this pointe,
 remembre to vse the familiaritie, compa-
 nie, and attendaunce of suche as the good
 accompte made of theme maie add to, and

not abate from, your owne good estimation. In respect that your Governours be of Worshipfull callinge, as your father was, haue youe a great regard to the like state, and to suche qualities as maie be-
 seeme the same; whereof your father bothe
 waies a noble president, bothe for warre
 and peace, in valiantnes and in learninge,
 in armour and in bookes, and in the singu-
 ler ordre of theme bothe. He, in the spe-
 ciall expresse wordes of his will, for pre-
 ferringe bothe librarie and armorie, with
 other circumstances, wee will not saie, hathe
 directlie pointed to, but he hath, at least,
 plainly painted out the manner of man that
 he hathe wished, and fouch as they accord-
 inglie will provide for youe. In that they
 be wise, remembre youe to take the ffeinte
 of their wisdom; what matche soeuer
 youe shall like of, let them rule the hole
 ffourme of bargain for your aduance-
 ment in livinge, the assuraunce to youre
 children, and otherwise; which youe shal-
 be able to doe, if youe keep yourselfe
 free

free till theye have concluded; or else not, for he that holdeth youe once intangled will discende to noe covenants, but as he listeth for himselffe, and not as shalbe advised for youe. Besides that, vnwiselie youe lose your owne wholie, yf youe neglecte their counsell. In that youe knowe they wilbe carefull, that theye maie be speedilie disburdened, learne youe to leave the care to theme, and to sit quiet and discharged of care to make any haste without theme. In that they haue no nede of youres, hold youe assured, whatsoeuer they altogether shall doe for your marriage, they doe it wholie for youe.

And this onlie for themselves, that they maie haue acquittall towardes God and your father, worship toward the worlde, and comfort to theire owne consciences by their sincere doinge with youe; and therefore youe must boldlie rest vpon theme, and doe nothinge without theme. In that theye be soe stronglie assisted, youe must
gather

gather trust that theye be able to defende youe, that theye shall not dare to deale corruptlie, nor feare to doe vprightlie. In that theye be fowre, and haue iointe chardge, youe must harken to thadvise and consent of all, and learne of theme all, whoe now be all in one stead of your father, what they all shall deliver youe for direction, as your fathers meaninge. In that your father hath appointed youe education and custodie in one place, youe must gather, that soe wife and loving a father did not soe for nothing, nor made that speciall choise rashlie, or to noe purpose (nor to any other purpose) then bothe for some speciall great good, and some speciall certaine note to youe; which wee leaue to the workinge of God by his good disposinge of your owne harte, and consente of your said freendes; and doe wishe youe to praie to God to revele to you your fathers intentions, to frame your owne affections, and to applie the agreeinge counsaile of your Governours.

Towchinge

Towchinge your fathers ffeffees, in confidence of the lands prepared for youe, remembre theye be your fathers trustie frenndes. Better freendes than your father chose wee thinke youe shall neuer finde.

Be bolde theirfore to vse and trust theme ; but, withall, remembre their confidence is, in your fathers deedes, bounde to a precise forme of your good governaunce, which if youe breake, theye cannot helpe youe ; and the rather, for that the remainders after youe are suche as will carye favour against youe. Remembre also one speciall thinge, that in defence of the title against suche as maie be greeved with your preferment and their owne reiection, and therbie move trouble ; the favour that youe maie winn by your vertues that shall give helpe to your righte ; and matters of mislikinge, or vntowardnes, maie bringe youe much hinderaunce and other perill, and great pitye and furtheraunce to the other side.

Wee

Wee will recite no other discomodities and perills, that maie aryse by contrarie advises against your fathers meaninge; for wee lothe to remembre them, and wee have mutch better hope of youe.

Thus mutch wee haue of good-will to pursewe towards youe our affection to your father, whose ornament wee hartilie wishe youe to bee. To good purpose, wee trust, this shall succcede with your wise takinge and well followinge; whearof wee shall haue our parte of ioie; or at the leaste, yf it fall otherwise, wee shall carrye the dischardge of honest and true freendes. And Mr. P. as wee have begonne, soe shall youe euer finde vs diligent and carefull to foresee and travaile for your proffitt (while youe shall remaine vertuous and worthie of your father) and euer plaine, true and faithfull to aduise and informe youe; desierous to haue your fathers fame honored in youe; ourselues to carrye comforte to haue bene of the chosen freendes of soe
 excellent

excellent a man as your father, and to see
the fruite of our honest advises in a vertu-
ous and happie Gentlewoman, his doughter.
God keepe youe in his loving fear. God
guyde youe and blesse youe.



A GRANT, made unto Sir JAMES HARYNGTON, Knight, for his Services and Taking Prisoner King HENRY the Sixth, withholding him as such in Diligence and Valor, by King EDWARD the Fourth, 1465. Super Caption. Henrici Sexti, nuper Regis.

The Order to put him in Possession of the Lands in this Grant, Vide Acta Regia, Page 291.*

REX omnibus ad quos venerint præsentes : Sciatis, quod Nos nedum bonū et gratuitū servitiū Nobis per dilectū et fidelē Militē nostr. *Jacobum Haryngton*, multiplicetur impensū verū etiā magnā et laborisā diligentīā suā circa captionē et retinentiā

* These Lands, with others, were forfeited again to Henry VIIth, at the battle of Bosworth; and Sir James Haryngton and his brother attainted, for serving Richard the IIIrd and Edward the IVth, and commanding the party which seized Henry the VIth, and conducted him to the Tower.

tinentiā magni proditoris, rebellis, et ini-
 mici nostri *Henrici*, nuper vocati Regis *Hen-*
rici Sexti, per ipsum præfatū *Jacobum* factū
 merito contemplemus. De nostra gratia
 speciali dedimus et concessimus eidem *Ja-*
cobo Haryngton, Militi, castrū, maneriū, et
 dominiū de *Thurland*, ac omnia messuag.
 terr. et tenement. redditus et servitia, cum
 suis pertinentiis in villa de *Tunstill*, ac unum
 parcum, vocatum *Fayret-Whayle-Parke*, ac
 etiā omn. terr. et tenement. reddit. et ser-
 vitia, cum suis pertinentiis in villis five ha-
 melettis de *Warton*, *Overborrowe*, *Netherbor-*
rowe, *Old Wenynghon*, *Gale*, et *Ergham*, infra
 comit. nostr. *Lanc.* necnon omn. terr. et
 tenement. reddit. et servitia, cum suis per-
 tinentiis in vill. five hamelett. de *Bentham*
Burton, in *Lonsdale*, infra comit. nostr.
Ebor. Ac etiam omn. terr. et tenement.
 reddit. et servitia, cum suis pertinentibus
 in villa de *Holme*, in *Kendal*, infra comit.
 nostr. *Westmorelandiæ*: Quæ nuper fuerunt
Richardi Tunstall, Militis nostri rebellis, aut
 alicujus alterius, vel aliquorum aliorum ad
 Vol. III. G ejus

eius usum; et quæ ad manus nostras ratione
 cuiusdam actus in Parlamento nostro apud
Westm. quarto die Novemb. ann. regn. nostr.
 prim. tento editi devenerunt, seu devenire
 debuerunt. Ita tamen, quod prædict. cas-
 trū, maner. et domin. parc. messuag. terr.
 tenem. reddit. servit. cum suis pertinent.
 vero valore annuo ultra omnes reprisas sum-
 mam cent. librar. minime excedant, prout
 per separales inquisition. superinde capt.
 et in Cancellarium nostr. retornat. plene li-
 quet de Recordo habend. et tenend. eidem
Jacobo Haryngton, Militi, et hæredibus suis
 imperpetuum de Nobis et hæred. nostr. per
 fidelitatem tantum pro omnibus servitiis et
 demandis, necnon reddendo aliis personis
 redditus ab antiquo inde debitos et consue-
 tos. - - - - -

Concessimus eidem *Jacobo Haryngton*, Mi-
 liti, omnia exitus et proficua de iisdem cas-
 tro, manerio, dominio, terr. tenement.
 parco, et cæteris præmiss. a prædicto quarto
 die Novemb. usque in diem consecutionis
 præsentium

præsentium provenientia. In cujus rei testimonium has literas fieri fecimus patentes. Teste *Rege* apud *Westmonast.* vicesimo nono die Julii, per ipsum Regem, et de data prædicta autoritate Parliamenti. - - -

Ex Parliament. Schedulis.



Tempore EDVARDO 4to Regis Ang.

The Jurisdiction of the Constable of England, and the Vice-Constable, as well within the Realm as without, and the manner of proceedings before him, and those whom the King constituted Commissioners and Vice-Constables under him to execute this Office, will appear by this Patent of King EDWARD the 4th in the 22 year of his reign, made to Sir JAMES HARYNGTON, Knyght, and others, which said Sir JAMES HARYNGTON was so honoured for takeing Kynge Henrie the Sixthe Prisoner of Warre.

REX omnibus ad quos, &c. salutem.*
 Sciatis, quod nos de fidelitate, circumspeditione, et industria nobis dilectorum Dominorum *Willielmi Parre, Jacobi Haryngton, Jacobi Tyrell* Militum, quorum unum eorum altero absente, hac vice, Viceconstabularium

* Pat. 22 E. 4. pars 1. m. 2. De Officiariis Constabulariatus Angl. constitutis;

stabularium esse volumus, et Magistrorum
*Johannis Wallington, Wilhelmi Lacy, Wilhelmi
 Fuller, et Georgii Warde, in Legibus Baccalariorum plurimum confidentes, fecisse, or-
 dinasse, deputasse, ac presentium tenore
 constituisse, ipsos Wilhelmu, Jacobu, Ja-
 cobu, et Johannem, Wilhelmu, Wilhelmu,
 et Georgiu, Commissarios nostros generales,
 in officio Constabulariatus nostri Angl. ipso-
 que Wilhelmu, Jacobu, Jacobu, et Johan-
 nem, Wilhelmu, Wilhelmu, et Georgiu Com-
 missarios nostras generales, ut prædicitur,
 deputamus, ordinamus, et constituimus, ha-
 bend. et occupand. dictum officium eisdem
 Wilhelmo, Jacobo, Jacobo, et Johanni, Wil-
 helmo, Wilhelmo, et eorum cuilibet, con-
 junctim et divisim. Damus insuper, et per
 presentes concedimus eisdem Wilhelmo, Ja-
 cobo, Jacobo, et Johanni, Wilhelmo, Wilhelmo,
 et Georgio, auctoritatem et potestatem, ad
 cognoscend. procedend. et statuend. de, et
 super causis, querelis, negotiis, excessibus,
 criminibus, tam publicis, quam privatis qui-
 buscumque, cujuscumque naturæ seu con-*

ditionis fuerint ; Etiam si capitalia forent, pro quibus poena capitis esset instigend. quorum cognicio ad officium et Cur. Constabulariatus nostri *Angl.* et Judices ejusdem, de jure, sive de consuetudine dinoscitur, seu debeat pertinere ; etiam quemadmodum causæ, querelæ, et negotia, excessus, et crimina hujusmodi, in Cur. prædicta, tempore bonæ memoriæ *Edwardi*, quondam Regis *Angl.* illo nomine primo, progenitoris nostri pertinere, et citra consueverunt. Necnon de et super, ac in quibuscumque negociis, et etiam crimina lesæ Majestatis, per quoscumque Subditos nostros, tam infra Regnum *Angl.* quam Villa *Cales.* ac partibus eidem adjacentibus, aut alibi ubicumque, in locis, jurisdictionibus, potestati et imperio nostris quomodolibet subjectis, qualitercumque commissa, concernentibus, et ad nostram cognitionem, correctionem, punitionem, et prærogativa, corona et imperio nostro mero aut mixto, jure seu consuetudine spectant. et pertinent. causas et negotia hujusmodi, sive crimina et excessus,

ex

ex officio, nro; mixto, vel promoto, seu ad partes alicujus instanciam contigerit inchoari aut attemptari, cum omnibus et singulis suis emergentibus, incidentibus, dependentibus, et connexis quibuscumque audiend. discutiend. et sine legitimo atque debito terminand. et exequend. necnon ad procedend. de et super excessibus, criminibus, etiam lesæ majestatis, per accusationem, inquisitionem, seu denunciationem summarie, et de plano sine strepitu et figura judicii, prout vobis Commissariis nostris antedictis videbitur expedire, sola facti veritate inspecta, ac appellacione remota, cum cujuscumque pœnæ sive coercicionis legitimæ, in hac parte plenar. potestate: Cæteraque omnia et singule, quæ ad officium prædictum pertinent, et pertinere debent. faciend. exercend. expediend. et exequend. Assumpto vobis in actorum vestrorum scribam aliquo fidei tabellione, qui singula conscribat acta, in præmissis negotiis tenore præsentium committimus vices nostras. Volumus et deputamus dilectum et fidelem

lem nostrum *Thomam Grey* Militem, in hac
 vice, Vicemarescallum nostrum, et quod
 præfatis* Viceconstabulario et Commilla-
 riis associetur et assistat judicialiter in præ-
 missis. Mandantes eidem *Thomæ* præsen-
 tium per tenorem, quod omnia quæ ad
 Officium Vicemarescalli pertinent. faciend.
 faciat et exequatur, prout decet. T. R.
 apud *Westm.* 14 die *Novembr.*

Per ipsum Regem, et de dat. &c.

* Vide Pat. 29. H. 6. parte 2. m. 20.



From

From

*From an Original Letter of ASCHAM,
Tutor to Queen ELIZABETH, to
the Earl of LEICESTER, 1566.*

Most honourable and my best Lord,

IF I should write at full to your Lordshipp what my hart woulde, or what my present necessitie requeareth, I might seeme either to flatter or to over-reache; to flatter, because I wryte unto you; to over-reache, because I wryte of myself: But I trust your goodnes will judge me voyde of bothe; suche as commytt either be commonlye those that be the great graters for for gayne and profit. And howe troublesome I have hitherto bene unto your Lordshipp, and that in moche faire offered good will on your Lordshipps parte, both privatelie to my self, and openlie to others, as any of my callinge hath had in this Courte, your Lordshipp knoweth best: And, for my hart toward your Lordshipp, I neede not moche to wryte, for herein
theise

theise witnesses will satisfie, or nothing will serve, God, the Queene, and your owne self. And in as this your goodnes, open to all, bothe friend and foe, beinge alwayes as lothe to saye any man naye, as ever you were able to doe any man good, whoe, as I know full well my self, and as the reporte of all men golth, hath done more good even to your enemyes, then anye man elsse hath done to his friends. The cause whie in all this opportunitie I have not troubled your Lordshipp, by waye of sute, was neither forgetfulnes of my self, nor mistrust of your goodnes; but onlye the watching of suche a tyme, and suche a matter, as might be bothe easye for your Lordshipp to obtaine, and fit for me and myne to enjoye. Besydes that, of my self, not onlye by nature, but also by judgment, I am more desyrous to deserve good will, then readie to trouble by sutes for gaine; which hath bene the onlie cause whie in so many faire yeares and dayes which I have passed and spent with her Majesty,

iustie, I never opened my mowthe to this
 hower, to trouble her Majestie with sute.
 Therefore, if I have dealt thus with the
 Queene, think it not straunge, nor un-
 kyndelye done, moſte noble and my beſt
 Lord, that I have not troubled your Lord-
 ſhipp with ſute; and this request I gladlye
 make, for I doe thinck and alſo feare, that
 even your Lordſhipp dothe thinck, that
 your friend doth deale unkindlye, and offer
 you wronge, whoe doth bothe looke and la-
 bour for goodnes at your Lordſhipps hand.
 But ſee mye moſte unhappie happe, or ells
 the ſtrainge and overbolde injurie of others,
 by whome I am dryven, even of neceſſitie,
 firſt to complayne of an injurie, before I
 crave anye benefitt at your Lordſhipps
 hand: Whoe have ventured to turne the
 ſayreſt waye, of my moſte hoped farder-
 aunce into a readie pathe of my utter un-
 doing, for wheare I ſurelye fixed my hope
 to have had more ſtay of your Lord-
 ſhipps goodnes than of any man ells.
 Some have been ſo bold as to abuſe your
 Lordſhipps

Lordshippes authoritie to do me that injurie,
 that few or none wolde, either for inward
 conscience or common humanitie, have
 offered unto me: For if the matter, for
 the deede it self, for the maner of doing,
 for the persons that have done it, were ex-
 pressed by me as I coulde, and understand
 bye others at the full, it woulde fall oute
 more to other mens shame then my injurie,
 althoughe my utter undoing did follow
 thereof. But hitherto I have kept the mat-
 ter from the Queenes Majestie, not dis-
 closed it to good Master Secreatarie, saying
 lesse to any other, then either my inward
 greife might justlye have uttered, or the
 injurie offered, and unkyndnes done, might
 well have deservid; for I purpose so to re-
 ferre the matter onely to your Lordshipp, as
 all that heare the case shall witnesse; that ei-
 ther I obtayne my right by your Lordshippes
 onely goodnes, or ells suffer wrong by
 your Lordshippes onely authoritie. For I
 saye and will saye, bothe nowe and here-
 after, and heare and ells wheare, yf the
 matter

matter be not amended, that no boldnes durst, nor no power could have offered me, or done me this wronge, except some men had thought that the shadowe of your Lordships authoritie should so have covered their doinges and stopped my mowthe, as none should have seene, nor I durst have uttered the injurye done unto me. But they are deceaved, for though I am not so bolde and forward as some other be in cravinge of benefits, yet dare I well ynough complaine of an injurie, if, wheare, and when, and by whome it should not, it be offered unto me. And the better their boldnes might have bene borne with all, if it stayed in injuring me; but, as they have ventured boldlye to abuse your Lordships authoritie, so have they not spared, with overmoche boldnes, to deale not the best also with the Queenes Majestie, in disappointing her good will, and illuding her purpose in that matter, wherein she was speciallie bent openlie to shewe a prerogative of her goodnes towards me. For did her Majestie give me that prebend by her

onlye goodnes, and good Master Secreata-
 ryes frindlye motion, without my sute,
 without my knowledge, that another man
 should reape the best frute of that her good
 will? Or, when Mr. Bourne would needes
 intytile the Queene to the fee simple of that
 prebend, did her Majestie give oute her
 commission, wryte her lettres, send special
 tokens, talke earnestlye with her Officers,
 give straite commaundement to the whole
 Courte of the Excheaquer, that without
 delay I should have right even in a matter
 against her self: Was this prerogative, I
 say, of her goodnes so specially declared,
 so openly testefied, that my Lord of Yorke
 might prevelye disapoint all her Majesties
 meaninge herein; I trust all good and wise
 men will bothe thinck and say nay. And
 besydes this injuryng of me, besydes the
 abusinge of your Lordshippes authoritie,
 and besydes the illuding of her Majesties
 good purpose and will; surely the unkynde
 dealing doth greeve me mooste of all. For
 this seaven yeares I have spent my life in
 cares at home, my lyving in sute and
 charges

charges abroad; I have folde away my plate, and that which grieveth me moche, my wifes poore jewells. I have, by this fute, with present debt, broughte myselfe in daunger of forfaitinge my whole lyving to comme, for me, my wife, and my children; for, bye chardge of this fute, I owe the Queene 200l. and more; in witnesse of whiche debt, Sir Richard Sackvill hath my leafe, geven me by Queene Marye, whiche is the whole and onelye lyvinge that I have to leave to my wife and children, if I dye. And if I shoulde now dye, as I ame not verie lyke to lyve longe, my wife and children may overtrewlie saye, when I am gone: We maye all goe a begging for any thing that Master Ascham could ever geat to leave unto us, by all his servis done to Queene Elizabeth, or by all his great frends that he had in her Courte.

This thought, my Lord, pincheth me overneare the hart; herebye cometh my gray heares, my hollow eyes, my heavie lookes, my long absence from the Courte,

H. 2.

my.

my thoughtful byding at home, my daylye present greife for them which should be my greatest ioye and comfort. And the better wife, the fayrer children that God hathe bleste me withal, the greater is my greife, that all my service in the Courte should purchase them nothing but beggerye, when I am gone; for, if I dye, all my things dye with me. And yet that poore service that I have done to Queene Elizabeth shall lyve still and never dye, as long as her noble hand and excellent learning in the Greeke and Latine tongues shall be known to the worlde. And also my happ is over hard, that I; being thought fitt to be Secreterie to a Prince, to have the doing betwixte the Prince and Princes abroad, cannot be thought worthie of one grote by yeare at home, neither by land, fee, nor ferme, nor otherwise, which wife and children may enjoye, when I am gone. Ay, my good Lord, God kepe all good men from theise cares; for he that never had good wife nor faire children can never come to theise cares and thoughts. And
therefore

therefore trulye verye unhappie, and on-
lye unhappie may I be, both compted now,
and crownicled hereafter, if, of all those
that have bene so long, and so mightie and
so noble a Prince, I onlye in the end must
leave nothing but myserie to my dearest
frends. I feare, moste noble Lord, lest
theise my inward cares cause me to utter
forth, over farr, theise my houlholde greifes.
And I was not so moche purposed to la-
ment myne owne myserie, as to complayne
uppon others injurye, unkindnesse, and un-
cortesyne done unto me in this present mat-
ter; for all theise my inward cares at home
be doubled and trypled by the outward
troubles abroad, partlye by the injuries of
myne enemyes, but more by the unkind-
nes of my frends. Master Bourne did ne-
ver greeve me half so moche in offering
me wrong, as Mr. Dudley and the Bishopp
of Yorke doe in taking away my right. No
Byshopp, in Queen Maries time, would
have so dealt with me, not Mr. Bourne hym-
self, when Winchester lyved, durst have
dealt so with me. For suche good estima-

tion, in those dayes, even the learned'st and wyfeste men, as Gardener and Cardinal Poole, made of my poore service, that, although they knew perfectlye, that in religion, both by open wryting and pryvie talke, I was contrarye unto them, yea, when Sir Frauncis Englefield by name did note me speciallye at the Councell-board, Gardener would not suffer me to be called thither, nor touched ells wheare, faience suche wordes of me as in a Lettre, though Lettres cannot, I blushe to write them to your Lordshipp. Winchesters good will stode not in speaking faire and wishing well, but he did in deede that for me, whereby my wife and children shall live the better when I am gone. My moste noble Lord, shall my wife and children, when I am gone, trulye saye, Yet we have this to lyve on, gotten by my Lord of Winchester in Queene Maries tyme; but we have not one penny to live on, gotten by Lord of Lecister in Queene Elizabethes time: Yea, the lyving that was speciallye purposed, by her noble goodnes to do us good,

bye

bye my Lord of Leiceſter (thoughe not openlie by his meane) yet privilie by his men, and though not by his will and doing, yet by his authoritie and ſuffering, is taken from us. Ay, my good Lord, perchaunce you think theſe words be over ſharppe and needleſſe, and I thinck ſo to, for I hope ſurelye that your Lordſhipps goodnes will prove them ſo to be in the end. But ſure I am, that, at this preſent, I write not ſo ſharplye, as they have done ſhrewdlye, which of neceſſitie compell me thus to wryte: For all theſe coſts and charges have I ſuſtayned, onelye to mayntayne the Church of Yorkes right, thincking that, in the end of my labour and chardge, my Lord Archbiſhopp (whoe never yet ſpent one penny in defence of his patronage) woulde, firſt, of curſye, beſtowe the advocation therof uppon my ſonne Dudley, then of conſcience graunt unto me a good long leaſe, to redeeme theſe chardges which this ſute coſte me. But now, when I have, by long ſute, great coſt and care, brought by order of law, by verdiſt, and
judgment,

judgment, this prebend to the church of York agayne, which four Archbishops in fortie yeares could never bring so to passe: Beholde when I looked for thancks, and hoped for recompence of my great chardges, by some long lease at the least, my Lord Archbischopp, before the matter was ended (for it yet remayneth in costlye tryall unto me) most unkindlye, to my present undoing, and perpetuall greife, hath geuen away the advocation; and geuen it so, under his, the Dean and Chapters seale, as now another man shall enjoye the sweet kinnell of this hard and chardgeable nutt, which I have bene so long in cracking; and nothing left unto me but shells and shalls to feed me with all. Ay, my Lord, other kinde of writting then theise heavie lettres had been more fitt for this present tyme: And surelye this had I never written, if the Bischopp in this matter had made anye accompt of learning, conscience, humanitie, or curtesie, or ells of his owne promesse unto me, whereof I wyll chardge hym, and that in the best presence, where-
ever

ever I meete hym in England. But to let the Byfhopp goe, at whose hands I look for no good, I referr the whole matter onlye to your Lordshipp; whoe may justlye and easilye to no mans injurie, to my great comforte and commoditie, to your great praise among all that shall heare of it; your Lordshipp may, I say, amend all the matter, which if you doe, then doe you lyke your owne doing in all other things ells, and that is justlye, gentlye, and curteslye; weich as I surelye looke for, so some of the wisest and best men of this realme, and those that thinck moste honourable of your Lordshippes nature, do assure me ye will do foe.

The waye is this :

Let the Bishopp who, as your Lordship knoweth, is bothe willing for your sake, and able of him self, doe John Dudley some other better good turne then this is, and, if it be twise as good, I shall not envie it, so it be not joined withe injuring
me:

me: Then may your Lordship take the advocacy, and, in steede of Dudley your serraunt, bestowe it uppon Dudley your sonne. And so shall John Dudley have a benefitt, and I receave no injurie, your Lordship deserve all thanks, and the Bishoppe none at all. And thus verie happily in deede shall fall out a meane whereby your Lordship may be a good godfather in deede unto your sonne, and I and my wife moste bounde unto you, as our assured hope hath alwaye bene, and still is, that we and ours shall have one good cause of comfort at your Lordships hand. And then shall I bothe live in more joye, and die with lesse care, when I shall leave my dearest children so carefullie provided for by his most noble godfather. But, if your Lordship do not thus, I must thinck, and other will judge, that you do me playne wrong, which you doe in deede, though not directly by your self, yet manifestly by others, if you suffer any other, under the shadowe of your authoritie, to do it unto me. And then must I thinck my happy
over

over hard, that your Lordship, whose custome is to do good even to your enemyes, should thus undoe me your poore frend: And whose nature is to do good to all and hurt none, shuld begynne the first injurie that ever you did, to offre it to hym. whoe is more desyrous of the increase of your Lordships honour, then ever he was of his owne profit. And therefore, moste noble and my best Lorde, I praye in Gods behalf, let me understand playnlye, whither you purpose to doe or undoe me in this matter: Yea a speedie naye shall be more wellcome than my right wonne by overlong and careful craving. Yf ye say nothing, then ye tell me playnlye, ye wyll do nothing for me; yf ye drive me of with faire words, then ye drive me, thoughe not openlye to complayne, yet to lament, ells wheare, the injurie done unto me. But surelye you cannot doe so for good natures sake; nor will not do so for honours sake; nor ought to do so, bothe for conscience, for equitie of the cause, and alsoe of curtesie, for that trewe hart and
good

good will which you knowe I have ever borne to you and your name. And thus I end, reposing the doing or undoing of me, my wife, your sonne Dudley, and reste of my poore children in your Lordshipps onlie hand; and God fend you as I wishe you. At London, the 14°. Aprilis, 1566.



ASCHAM'S *Letter to his Wife* MARGARET, *concerning the Death of her new-born Child,*

MINE owne good Margaret, the more I thinck uppon oure sweete babe (as I do manye tymes bothe daye and night) the greater cawse I alwayes fynde of gevinge thanckes contynuallie to God for his singuler goodnes bestowed at this tyme uppon the chyelde, youe, and me; even because it hath the rather pleased hym to take the chield to hym self into heaven, then to leave it here with us still in earthe. When I mused on the matter, as nature, fleshe, and fatherlye fantasies did cary me, I fownde nothinge but sorowes and care, whiche verie moche did vexe and trouble me. But, at the laste, forsaking theise worldiye thoughts, and referinge me whollye to the will and order of God in the matter, I fownd suche a chaunge, suche a cause of joye, suche a plentie of Gods

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grace toward the chield, and of his goodnes toward you and me, as neither my harte can comprehend all, nor yet my tongue expresse the twentieth parte thereof. Neverthelesse, because God and good will hath so joyned you and me togeather, as we must be not onlye th' one comforte to th' other in sorowe, but also full partakers togeather in any joye: I could not but declare unto you what just cause I thinck bothe we two have of comforte, gladnesse, and joye, that God hathe so graciouflye dealt with us as he hathe. Mye first steppe from care to comforte was this: I thought God had done his will with our chield, and because God, of his goodnes, knoweth what is best, and by his goodnes ever will do best, I was by and by fullie perswaded the best that can be done is done with our chielde. But, seeing Gods wisdome is unfearcheable with any mans hart, and Gods goodnes unspeakable with any mans tongue, I will come downe from soche high thoughts, and talke more sensyblie with youe, and
 I will laye

laye before youe suche matter, as maye be bothe a full comforte of all our cares past, and also a iust cause of rejoisinge as longe as we live. You well remember our contynuall desyre and wishe, and our nightlye prayer to geather, that God would vouchsafe, by us, to encrease the number of this worlde ; we wished that nature should beautifullie performe her worke by us : We did talke howe to bring upp our chield in learning and vertue ; we had care to provyde for it, so as honest fortune should favour and follow it. And see, sweete Margaret, how mercifullie God hath dealt with us in all theise points : For, what wishe could desyre, what prayer could crave, what nature could performe, what vertue coulde deserve, what fortune could offer, we have receaved, and our chield dothe enjoye alreadye. And because our desyre (thancked be God) was alwaye joyned with honestie, and our prayers mingled with feare, and applyant alwaies to the will and pleasure of God, God hath geven us more

than we wished, and that which is better for us now, than we could thinck upon then. But ye desyre to heare and knowe how? Marrie even thus: We desyred to be made vessels to encrease the worlde, and it hath pleased God to make us vessels to increase heaven, which is the greatest honour to man, the greatest joye to heaven, the greatest spite to the devell, the greatest sorow to hell, that anye man can imagine, Secondarilie, When nature had performed that she coulde, Grace stepped forth, and toke our childe from nature, and gave it suche giftes over and above the power of nature, as, wheare it could not crape in earthe by nature, it was made straight waye well able to goe to heaven by grace; it could not then speake by nature, and now it dothe praise God by grace; and yet thancked bee nature that she hath done all that she coulde doe; and blessed be grace that hathe done moche better then we coulde wishe she should do. Peradventure yet you do wishe, that nature had kept

kept it from sicknes, and had preserved it from death a little longer; yea, but grace hath caried it wheare now no sicknes can follow it, nor anye deathe hereafter medle with it, and in steede of a short lief with long troubles in earth, it doth now live a lief which shall never have end, with all inward joye in heaven. And now, Margaret, go too; I pray you tell me, and tell me as you thinck: Do you love your sweete babe so litle, do you envie his happie state so moche, yea once to wishe, that nature shoulde rather have followed your pleasure, in keping your chield in this miserable worlde, then grace shoulde have purchased suche proffit for your chielde, in bringing hym to such felicitie in heaven? Thirdlye, You maye say unto me, yet if the childe had lived in this worlde, it might have growen to suche goodness by grace and vertue, as might have toured to great comfort to us, to good service to our contrey, and afterward to have deserved as high a place in heaven as it dothe

nowe. Sweete Margaret, you say trothe,
 and I believe also it should so have done;
 but, when I confyder the daungerous pas-
 sage throughe this worlde, the slipperie waye
 that youthe hath to walke in; when I see
 by experience, howe many children, by
 their frowardnes, be rather a care than a
 comfort to their parents, and howe that
 number is fewest that groweth to moste
 goodnes; I quyet my self with Gods doing
 and pleasure, whoe hath geuen to our
 chielde alreadie the sure and certaine re-
 warde of vertue, and hath not left hym to
 the daunger of losse of suche benefitts.
 And yet see how merveilouflye God hath
 wrought the matter. In hollie Scripture,
 the lief of man is commonly lykened to
 two things: In one place it is called a con-
 tynuall warfare uppon earth; in another
 place it is called a ronninge for the best
 game. Nowe what dangerouse enemyes
 dothe mans lief fighte withall; Even the
 devell, the worlde, and the fleshe. O Lord!
 how few overcome all theise three! How
 manye

manye fight faintlye, how many fight not
 at all, yea, how many will fullie forsake
 the banner of God, and with might follow
 the devell, the worlde, and the fleshe! It
 is fearfull Margaret, to heare of this bat-
 taile, but more fearfull to enter into it,
 and therefore moſte joyfull to be delyvered
 from it. Agayne, all muſt runne that pur-
 poſe to wyne the game. Yet how ſlowe
 be we to runne, manye ſcarce willing to goe,
 more readye to ſitt downe and not ſturr,
 and moſte turninge a quyte contrarie waye
 bothe from God and his calling. But
 howe hath God dealt with our chield for
 this daungerous battell, and this flipperie
 waye, even ſo as I cannot tell wheather his
 wiſdome is more merveilous, or his good-
 nes more mercifull, and wheather you and I
 are more bounde to prayſe hym for his
 wiſdome, or all wayes to thanek hym for
 his goodnes? For he hath geven our chield
 the victorie withoute fighting, and the gar-
 land withoute running; he hath geven unto
 hym the rewarde of vertue, before he
 could

could either doe or thinck upon vertue, and therefore, Margaret, ought we two justlye to saye, This goodness, O Lord, is parciall toward our chield and us, and therefore let us also willinglye confesse and thanckfully prayse God with David: Bles-
 sid be thou for ever and ever, O mercifull God, whoe hathe not dealt thus with all nations and people. Fourthlye and lastlye, seing grace hath purchased more by his death; then nature could have promysed by his lief; seing mercye hathe freelye soe rewarded hym in heaven, as no vertue of it self can deserve in earth; surely, Margaret, we might bewaile the want of fortune, the last point in order I had to talke upon. For if we understand good fortune, as men do understand it; The best way it is to growe greate in this worlde by honestie and good order, Yet the state of it in this worlde is so unstable, as no man of wisdom hathe ever trusted to * * * *

*The conclusion of this Letter is wanting in
 the MSS.*

Trans-

*Translation, by Q. ELIZABETH, of
one of TULLIES Familiar Epistles,
given by her to JOHN HARYNG-
TON, 1579.*

TULLY to CURIO.

I HAUE written these vnto you by Sextus Julius, my freend Miloes companyon, not knowing whether you are yet comm into Italy; but because you are shortlie looked for, and it is certainlie reported, that you are nowe departed out of Asia toward Rome, the importance of the matter made vs thinke no haste to great, beinge desierous you might receiue lettres, as soone as might be. My Curio, yf yt wear I onlie that had shewed you freendship (and yet indeed yt is far greater by your acceptacion then by my accompte) I should hardlie be boulde to desier any great matter at your hands, for it is a grief to an honest nature to aske any thinge whear he hath well

well deserued, lest he sholde seeme to demaunde rather then desier, and to aske a recompence rather then a benefitt. But feinge yt is well knowne and famous, by reason of my meane beginninge, howe greatlie I am bounde vnto youe, and feing yt is a parte of a lovinge minde to desier to be more beholdinge where he is mutch beholdinge all redye; I will not sticke to be a sutor vnto you, in these my lettres, for the thinge which is most acceptable and necessarye for me of all others: For, thoughe youe sholde do never so mutch for me, yet I dare presume it shall not be losse, trusting that no benefitt can be soe great, but that either I shalbe able to receive with kindnes, or to rewarde yt with thankfulness, or to honor yt with commendacion.

Sir, I haue sett all my studdie, diligence, care, labor, minde, soule, and all, to make Miloe Consul; and I ame perswaded I ame bounde to doe it, not onlie as I wolde recompence,

compence my freend, but as I wolde honor my father; for I thinke there was neuer man soe carefull for his life and goodes, as I am for Miloes preferment, whearin methinks my hole state standes. Hearin I vnderstande you can doe vs soe much helpe that we shall neede to seeke no farther. All this wee haue alredie: The best sort, for the acts of his Tribuneshipp for my sake, as I trust you thinke; the people and the multitude, for his shoves and trivmphes, and his liberall nature; the youth and the favorites, for his owne commendacion among theme; last of all, my voice not soe mightie, perhapps, as others, yet esteemed and honest, and bound vnto hime, and theirfore may chaunce auayleable, nowe wee have but neede of a Head and a Capteine, and, as it were a Master, to rule and govern these same windes; and, if wee shulde wishe for one in all this empire, we colde not chuse a fitter man then youe. And theirfore, yf youe thinke me mindfull, yf you thinke me thankfull, yf you thinke me
an

an honest man, that labor so earnestlie for my freinde; to conclude, if youe thinke me worthie of your benefitts, I desier you to help me in this my great care, and to assiste me to winn this honor, or rather, as yt wear, to save my life. For Miloe himselfe, this I dare promise, that you shall finde no man of more couradge, grauitie, constancie, or faithfulness towards youe, yf youe will receive him into your freendshipp. And, for my parte, youe shall doe me so muche honor and reputacion, as I shall haue cause to confes that youe haue shawed yourselfe as much my freend for my credit, as youe haue done heartofore for my safetie. I doubt not but you see howe I ame tyed to this matter, and howe it importeth me not onlie to striue, but to fight alsoe to performe yt, ells I wolde write more. But nowe I commend and deliver the whole matter and all my selfe into your handes. Onlie this I shall saie, yf I obtaine yt, I shall almoste be more bounde

bounde to you then to Miloe ; for I ame not
 so glad that Miloe sated my life, as I would
 be glad to recompence him for it. And
 I never looke to doe yt but by your meanes
 onlie.



The following Order of Council to the LORD-MAYOR of London, is given to the Reader, as a Specimen of the Proceedings in the Reign of Q. ELIZABETH, from which he may draw his own Conclusions, on comparing the different Modes of Proceeding in different Times.

TO the LORD-MAYOR of LONDON.

AFTER our right hartie commendations, Whearas their hathe bene of late printed and published within that citie a certaine libell intituled, A Discoveringe of the gaping gulphe, &c. whearin the author hathe not onlie verie contemptuouſlie intermedled in matters of ſtate towching her Majeſties perſon, but alſoe vttered certaine things to the diſhonor of the Duke of Aniou, brother to the Frenche Kinge. Forasmuch as divers of the ſaid books have been verie ſeditiouſlie caſt abroade, and ſecretle diſperſed into the hands of ſondrie of her Majeſties ſubieſts, as well the inhabitants

bitants of that citie, as in other parts of this realme; with an intencion, as much as in them laie, to alter the mind of her Highnes good and dewtifull subiects, and to drawe them into a suspition and misliking of her Majesties actions, as though the same tended to the preiudice of the realme, and subversion of the estate of true religion, nowe a longe time, by the goodnes of Almighty God, and her Highnes authoritie, as God's Minister, established and continewed amongst vs) Albeit her Majestie hath received such an assured opinion of the loyaltie of her said subiects, and speciallie of the inhabitants of that her citie of London, that they will not soe easelie giue credit to any suche secret synister devises tending to the impairing and defacinge of her Highnes good proceedings, especiallie in the pointe of religion, where shee hath willed vs to assure you, that shee desireth no longer life than shee shalbe a mayntayner and vpholder of the same; yet forasmuch on the one parte yt behoveth her Majestie in honor to have soe

K. 2

notorious.

notorious an iniurie, done to ſoe great a Prince, her neighbour, whoe in ſuche kinde and confident forte (all reſpecte of perill and dainger layd aparte) vowchſafed to doe her Maieſtie that honor to come and viſit her, repaired by all the waies and meanes that any waie can be deviſed: ſoe on the other ſide, hir Highnes is verie deſierous, that as hitherto ſhe hath bene verie carefull (as by her doings hath well appeared) to maintaine and contynewe this realme, bothe in matters of pollicie and religion, in ſuch quiet and peaceable eſtate as hitherto ſhee hath done, and which never any Prince did more carefullie before; ſoe at this preſent yt ſholde be knownen vnto her ſubiects what her meaning is; not by any treating or dealing with the ſaid Duke of Aniou, whoe, neither by himſelfe nor his Miniſters, dyd at anye time preſſe her to doe anye thinge to the preiudice of this ſtate, to innouate or infringe any thinge in the government which ſhee hath bothe eſtabliſhed, and hytherto, by Gods goodnes and aſſyſtaunce maintained

tained against sondry deflegnes and com-
 plotts of many enimes, of whome the Lord
 be thanked, there is at present no fouch-
 great doubt as was heretofore to be con-
 ceiued : For thefe and other good confide-
 rations, to the intent that her faid fubie@s
 giue not any credit to fuche vntrewe and
 vaine fufpitions, her Highnes hathe at this
 present caufed a proclamation to be made
 in her name, to be printed and directed
 thither to be published, at the publishing
 whearof within that citie and liberties in
 place accuftomed, her Majefties pleasure
 is, that you the Lord Mayor, accompanied
 with fome good nombre of the Aldermen
 your bretherin, and the Shrives nowe, as
 in like cafes hath bene accuftomed, fhoulde
 be prefente; and further, for the better
 confirminge of the inhabitants of the faid
 citie on her Maiefties fincere meaning to-
 wards theme, and the whole realme, it is
 alfoe thought conuenient, and foe wee
 require your Lordship to call the Mas-
 ters, Governors, and Wardens of the
 Company of the citie before you, and,

in hir Highnes name, to commaund theme, that, appointinge some daie as soone as convenientlie maie be, for the assemblies in their seuerall halls of their companies, they doe cause the said proclamation and contents of these our letters to be openlie red and published, chardginge all and euerie person, vpon the penaltie containyd in the said proclamation, to bringe vnto the said Master, Governor, and Wardens, all such the said bookes, printed or written, as they or any of theme maie have. And bothe nowe, and frome tyme to tyme hereafter, to signifie what persons, to their knowledge, have, or maie have, had any of the said bookes; which bookes ye shall chardge the said Master, Governor, and Wardens to bringe vnto you, with the names of the parties and manner how they came by theme, except in cases where any person shall willinglie bring the same themselves to lighte, to be distroyd according to the content of the said proclamation. And therevpon shall, with as much speede as you convenientlie maie, perticulerlie

perticulerlie certifie vs theirow, to th' entent, if any person shall be found culpable, wee maie take such further order as shalbe thought expedient. And soe, earnestlie charding you that hearow their be no default, as youe tender her Majesties favour, and will, upon your perill, aunswer the contrarie, wee byd you right hartelie farewell, From Gyddye-Hall, the 27 of Septembre, 1579.

Your Lordship's verie loving freendes,

BROMLEY, Canc.
ROB. LEYCESTER.
CHR. HATTON.

W. BURGHLEY.
H. HUNSDON.
H. SYDNEY.
FRA. WALSINGHAM.

The

*The Duke of BUCKINGHAM'S
Speech to his Majestie at the Coun-
sell-Table.*

S I R E,

ME thinkes nowe I beholde yow a greate Kinge, for love is greater then Maiestie. Opinion, that yow had lost the love of yowr people, had almost lost yow in the opinion of the world. But this daye makes yow appeare as yow are, a glorious Kinge, loved at home, and now to be feared abroad. This fallinge out foe happilie, give me leave, I beseeche yow, to be a humble suiter to yowr Maiestie, first for my self, That I, whoe have had the honor to be yowr favorite, may now give vp my title to them, they to be yowr favorite, and I to be yowr servant. My second suite is, They havinge don foe well, yow will accompt of them all as one; a body of many subiects, but all of one harte. Opinion might have made them differ; but affection made them, all to
ioyne

ioyne with like love in this greate guifte : for proporcion, it beinge lesse then yowr occasions might aske, yet it is more then any subiects gave in soe short a tyme. Nor am I perswaded that it will rest there ; for this is but an earnest of theyr affections, to lett yow see, and the world know, what subiects yow haue ; that, when yowr honor and the good of the State is ingaged, yow cannot want. This is not a guifte of 5 subsidies alone, but the openinge of a myne of subsidies, which lyeth in theyr hartes. This good beginninge hath wrought alredy these effects : They have taken yowr harte, drawne from yow a declaracion, that yow will love Parliaments. And, againe, this wilbe mett, I make no question, with muche respect ; that theyr demaunds wilbe iust, dutifull, and moderate. For they that knowe this to give knowe well what is fitt to aske. Then cannott yowr Maiestie doe lesse then outgoe theyr demaunds, or else yow doe lessen yowrself or them ; for yowr message be gatt trust, and yowr promises must then begett performance. This be-
 inge

inge don, then shall I with a gladd heart
 hold this work as well ended as nowe begun.
 Then shall I hope, that Parliaments shalbe
 made hereafter soe frequent by the effects
 and good vse of them, as shall haue this
 farther benefitt, to deterr from your eares
 those proiectors and inducers of innova-
 cions, as disturbers both of Church and
 Commonwealthe. [*And whoe dare not
 oppose but att these tymes, when they
 fynde that there is not an vnion of hearts
 and affeccions twixte your Maiestie and
 your people? And give me leaue, Sir, to
 say, that this Parliament hath given me
 more then your self, since they haue nowe,
 by giving themselues vnto you, given me
 likewise to serue you both in one, without
 iealousye; soe that now I am more then in
 hope to regaine that which I esteem dearer
 then my life, theyr loue.]

Nowe, Sir, to open my harte, and to
 ease my greif, please you to heare me one
 word

* This is left out in some Copies.

word more: I must confesse, I haue longe lived in payne; sleepe hath giuen me no rest; favors and fortune noe contente; such haue been my secrett sorrowes to be the hand of separacion, and that devided the Kinge from his people, and them from him. But I hope it shall appeare they were some mistaken mynds, that would haue made me the evill spiritt that walked betweene a good Maister and a loyall people for all offices; whereas, by your Majesties favor, I shall approve my self a good spirit, breathing out the best of services to them all.

Therefore, this don, I accompt more blessed to me then my birth, seinge my self able to serve them, to see you brought in love with Parliaments, to see a Parliament expresse such love to you; love them, I beseeche you, and God so love me and myne, as I love to see this daye.

His

His Majesties Aunswer to the Petition concerninge RELIGION, to euerye Particular.

1. **T**O the first Article his Maiestie answereth, That he will, according to his desire, give both life and mocion to the lawes which stand in force against Seminaries, Preists, and all that have taken orders by the awthoritye of the see of Rome. And, to that end, his Maiestie will give strickt orders to all his Ministers, for the discoverye and apprehending of them, and soe leave them, beinge apprehended to the tryall of the lawe. And, in case that, after tryall, theyr shalbe cause to respitt the execution of any of them, yet they shalbe safelie kept from exercising theyr factions, or spreddinge theyr superstitious and dangerous doctrynes. And, for the promoters and abbetters, they shalbe left to the same.

2. To

2. To the second, his Maiestie granteth all that is desired in the Article ; and to this end will give order to the Lord Treasurer, Highe Admirall, and Lord Warden of the Cinque Ports, that in theyr seuerall places they be carefull to see this Article fully executed ; givinge strict charge to all such as haue place and awthoritye vnder them to vse all diligence therein. And his Maiestie requireth them and all other Officers and Mynisters to haue a vigilant eye vpon such as dwell in daungerows places of advantage, or opportunity of receiuinge or transportinge any such as are here mentioned. And his Maiestie shall take it for good seruice, if any will giue knowledge of such as haue combyned, or shall con-
 niue and combyne, as is mentioned in this Article, that iustice may be stricktly done vpon them.

3. To the third, his Maiestie will take order to restraine all recourse of Recusants to the Hoste. And so, for the other points

of this Article, his Maiestie is well pleased that the lawes be duly executed, and that all unlawfull licens be adnulled and discharged.

4. To the 4th, his Maiestie is moste willinge to punishe for the tyme paste, and prevent for the future, any the deceipts and abuses mencioned in this Article; and will accompt it good seruice in any that will informe himself, his privye Counsell, Officers of his Revennews, Judges, Counsell, or others, of any thinge that maye defeate the farther progres of iniquitye. And his Maiestie doth stricktly charge and commaunde euerye of them to whom such informacion shalbe brought, that suffer not the same to dye, but doe their better-most endeauours to effect a cleare discoverye, and bringe the offenders to punishment; and, to the intente there neuer bee tolleration, his Maiestie leaves the lawes to their course.

5. To

5. To the 5th, his Maiestie is well pleased to prohibit and restraine theyr comminge and resorte to the houses of Embassadors, and will commaund vigilant watche to be sett for theyr takinge and punishinge, as is desired.

6. To the 6th, his Maiestie is perswaded, that this Article is alreadye observed with good care; neuerthelesse, for the avoydinge (as much as may be) all errors and escapes in this thinge, his Maiestie will giue charge to the L. Keep. that the next term he call vnto him all the Iudges, and take informacion of them, of the estates of theyr feuerall circuits. And, if any such as are mencioned in this Article be in the Commission of the Peace, that due performance may be made thereof. And will likewise giue order, that the L. Admirall, and such others as to whome it shall apperteyne, to make diligent inquirye, and testifie to his Maiestie, if any such be in

place of awthorytie and commaunde in his shippes or Service.

7. To the 7th, his Maiestie doth fully grant it.

8. To the 8th, his Maiestie doth well approve, as a matter of necessary consideration; and that, the Parliamente now sittinge, he recommendeth to both Houses the consideration of fittinge laws to that effect. And his Maiestie doth fullye declare, that the mildnesse, that hath been used towards those of the Popishe religion, hath been vpon hope that foreyne Princes might thereby be induced to vse moderation toward theyr subiectes of the Reformed religion. But, not fyndinge that good effecte which was expected, his Maiestie resolue, that (vnlesse he shall see very speedily better fruits) to add a farther degree of seueritye to that which in the petition is desired.

Sir

Sir FRANCIS SEYMORS *Speeche in
the House of Commons, March 22,
1627.*

THIS is the greate Councell of the kingdome, and heer (if not heere alone) his Maiestie may see, as in a true glasse, the state of the kingdome. Wee are called hither by his writts to give him faythfull counsell, such as may stand with his honor; but that wee must doe without flattery; and chosen wee are by the Commons to deliver vp their iust greiuances; and this wee must doe without feare. Let us not then be like Cambises Iudges, who, beinge demaunded of him concerninge some thinges vnlawfull, sayd, Though there were noe written lawe, the Persian Kings may doe what they list. This was base flattery, fitter for reproofe then imitation. And, as flattery, so feare taketh away the iudgment. For my owne parte, I shall shunne both these, and speake my conscience.

science with as much duety to his Maiestie as any man, not neglectinge the publike. But howe can wee speake our affeccions while we reteyne ovrselfes? Or speake of giveinge, till we knowe whether we haue any thinge to give, or not? For, if his Maiestie shalbe perswaded he may take what he list, What need we to giue? That this hath byn don appeareth by the billetinge of souldiers, a thinge noe way advantageous to his seruice, and a burden to the Commonwealthe; the imprisonment of Gent. for the loane; whoe if they had don the contrary for feare, their faults had byn as great as theirs who were Proiectors and Countenancers of their proceedings. Hath it not been preached in the pulpetts (or rather prated) All wee have is the Kings? But, when they forsake their owne callings, and turne ignorant Statesemen, wee see howe willinge they bee to change a good conscience for a Bishoppricke. It's too apparant the people suffers more nowe then euer. Will you knowe the true reason? We shall fynde those
Princes

Princes haue byn in greateſt wants and neceſſities. that haue exacted moſt from their ſubiects. The reaſon is plaine : A Prince is ſtrongeſt by faythfull and wiſe Counſell. I would I could truly ſay ſuch had byn imployed abroad ; I ſpeake this to this end, to ſhew the defect proceeded not from this houſe. I will confeſſe he is noe good ſubiect, that would not willingly and freely lay downe his life, when the end may be the ſeruice of his Maieſtie, and the good of the Commonwealth ; but he is noe good ſubiect, but a ſlaue, that will haue his goods taken from him againſt his will and his liberties, againſt the lawes of the kingdome. In doeinge this, wee ſhall but tread the ſteps of our forefathers, who ſtill preferred the publike intereſt before their owne right, nay, before their owne lives ; it wilbe a wronge to us, to our poſterity, and to our conſciences, if we ſhall forgoe this ; we ſhall doe well therefore to preſent it to his Maieſtie. I offer this in the generall, thinkinge the particulars fitter for Committees ; and what I
nowe

nowe say, or shall say then, I submitt to better iudgments.

SIR THOMAS WENTWORTH *his*
Speeche, the same Day.

MAY this dayes resolucion be as happy as I conceiue your expoficion (which nowe moues me to arife) to be feasonable and neceffary; for, whether we shall looke vpon the Kinge or his people, it did neuer more behooue this greate Phifician, the Parliament, to effect a true consent amonge the parties, then nowe. This debate carryeth with it a double respect, toward the Souereigne, and toward the subiect, though both be innocent, both iniured, both to be cured. In the repräsentacion of iniuries, I shall craue your attencion; in the cures, I shall beseech your equal cares and better iudgments. Surely (in the greatest humility I speake it) their illegall wayes are punishments and marks of indignacion: the rayfinge of loanes, strengthend by Commission,

mission, with vnheard of instruccions and oathes; the billeting of souldiours by Leutenants and Deputy Leutenants haue byn, as if they would haue perswaded Christian Princes, nay, worlds, the rights of empire had byn to take away euerye stronge hande; and they haue endeauourd, as farre as was possible for them to doe it. This hath not byn don by the Kinge (vnder the pleasinge shade of whose Crowne (I hope) we shall euer gather the fruits of iustice;) but by Proiectors they haue extended the prerogatiue of the Kinge beyond the iust proporcion, which makes the sweete harmony of the whole; they haue rent from us the light of our dayes, inforced a company of guests, worse than the Ordinance of France; who haue vitiated our wives and daughters before our faces, brought the Crowne to greater want then euer, by anticipatinge the reuenewe; and, Can the shepheard be thus smitten, and the sheepe not scattered? They introduced a privye Councell, rauishinge att once the shires

shires of all auncient government, imprisoning vs without eyther baūke or bounde. They haue taken from us (What shall I say? Indeed, what haue they left us?) all meanes of supplyinge the Kinge, and ingratiatinge our selues with him, takinge up the root of all propertye; which, if it be not seasonably sett into the ground by his Maiesties owne hands, we shall haue, in steed of beauty, baldnes.

To the makinge them whole I shall apply my selfe, and apply a remedy to all their defeases; by one and the same thinge hath Kinge and people byn hurt, and by the same must they be cured. To vindicate what? Newe things? Noe; our auncient, sober, vitall liberties, by reinforcinge the auncient lawes made by our auncestors; by settinge such a character vpon them, as no licentious spiritt shall dare to enter vpon them: And shall wee thinke this is a way to breake a Parliament? Noe: Our desires are modest and iust. I speak
true

true loyalte, both for the intereste of
 Kinge and people; if wee enjoy not this,
 it wilbe impossible to releiue him. There-
 fore lett us not feare, that they shall not
 be accepted by his goodnes. Therefore I
 shall descende to my mocion, consistinge
 of 4 parts; twoe of which haue relacion
 to the persons, and two to the propertie of
 goods; for our persons and our freedome
 from them; first, from our imprisoment;
 secondly, from imployment abroad, con-
 trary to the auncient customes, for our
 goods. First, That noe lawes may be made
 but by Parliament; secondly, Noe billett-
 inge of souldiours: It is most necessary,
 that theis be resolued, that the subiect may
 be secured in both for the manner. In the
 second place, it will be fitt to determine it
 by a Grand Committee.

*The Manner of the Gifts by the Kings
of England, unto their Eldest
Sonne.*

*The Distinction of Times, in the Distribution of
Honors by the Kings of England unto their
Eldest Sonnes.*

EDWARD, eldest sonne of Hen. 3. was created by his father, at 14 yeeres, Prince of Wales, Earle of Chester, Duke of Aquitain, and Lieutenant of Ireland, Anno 38 H. 3.

Edward, eldest sonne of Edw. 1. was created by his father, at 16 yeeres, Prince of Wales, Earle of Chester, and Earl of Cornwall, Anno 29 Edw. 1.; and afterwards Duke of Aquitain, Anno .; and afterwards knighted him at 21 yeeres, and 300 more in honor of him, Anno 34 Ed. 1.

Edward

Edward, eldest sonne of Edw. 2, was first created by his father Earle of Chester; Anno 6 Ed. 2; and afterwards Prince of Wales and Duke of Aquitain, Anno 14 Edw. 2.

Edward, the Black Prince, eldest sonne of Edw. 3, was first created by his father Earle of Chester, Anno 7; and afterwards Duke of Cornwall, Anno 11 Edw. 3; and after Prince of Wales, Anno 17.

Richard, eldest sonne of the Black Prince, was created by his grandfather Ed. 3. Prince of Wales, Earle of Chester, and Duke of Cornwall, Anno 50 Ed. 3; and constituted Lieftenant in Parliament, his grandfather being sick, Anno 51 Ed. 3.

Henry, eldest son of Hen. 4, was created by his father Prince of Wales, Duke of Lancaster, Duke of Cornwall, Duke of Aquitain, Earle of Chester, Anno 1 Hen. 4; and afterwards Lieftenant-generall in the marches of Wales, Anno 7, and Con-

stable of Douer Castell, and Lord Wardein of the Cinq Ports, Anno 10.

Edward, eldest sonne of Hen. 6, was created by his father Prince of Wales and Earle of Chester, Anno 32; and knighted Anno

Edward, eldest sonne of Edw. 4, was created Prince of Wales and Earle of Chester, Anno 11 Edw. 4; and Lieftenant in the marches of Wales, and afterwards when he knighted him, he knighted also his younger sonne the Duke of Yorke, and the sonnes and heires of diuers Earles and Lordes, and som Iudges, Anno

Edward, eldest sonne of Rich. 3, was created Prince of Wales, Duke of Cornwall, and Earle of Chester, and Lieftenant of Ireland, Anno 1 Rich. 3. ♦

Arthur, eldest sonne of Hen. 7, was created Prince of Wales, and Earle of Chester, Anno 5; and had liuery of the duchtie of
of

of Cornwall, eodem Anno; and afterwards was constituted a Iustice of Peace in the counties of Salop, Hereffe, and Gloucester, Anno 8, and made Warden of the marches of England towards Scotland.

Henry, sonne of Hen. 7, (after the death of Arthur) was created Prince of Wales and Earle of Chester, Anno 19 Hen. 7; and, whereas he was before Duke of Yorke, Earle Marshall of England, Lieutenant of Ireland, and Gardien of the Cinq Ports, the King his father resumed from him the Dukedom of Yorke by Parliament.

The solemn Creacion of the PRINCES of WALES.

Henry, eldest sonne of Hen. 3, and Edward, eldest sonne of Edw. 1, and Edward, eldest of Edw. 2, are said by the best chroniclers to haue bine created Princes of Wales by consent of Parliament; but there are no records extant of their creations.

The Black Prince, and all the rest of the succeeding Princes, were created with consent of Parliament, and the records of their creations are extant.

The Royalty and Investure of the PRINCES OF WALES.

And Richard, sonne of the Black Prince, after he was created Prince of Wales, was caused by his grandfather Edward 3, to sitt at his table in high estate, as heir apparent.

And Hen. eldest sonne of H. 4, was solemnly created and invested Prince of Wales, in open and full Parliament, where the King himselfe, sittinge in his royall seat, and performing all the due ceremonies unto him, kissed him and gave him his charter in his hand, and soe caused him to be led by the Duke of Yorke (the King's vnkle) vnto the place assigned unto him in Parliament, as Prince of Wales.

The

The Creacion of EARLES and LORDES in Honor of them.

When Hen. 3 created his eldest sonne
Prince of Wales, he then made his younger
sonne Earle of Lancaster.

When Edw. 2 created his eldest sonne,
he made Hugh Spencer, the father, Earle
of Winchester, and Andrew Harkley, Earle
of Carliell.

When Edw. 3 created his eldest sonne
Duke of Cornwall, he created also 7 Earles.

When Edw. 4 created his eldest sonne
Prince of Wales, he created also Thomas
Gray, the Queens brother, Earle of Hun-
tingdon.

When Rich. 3 created his eldest sonne
Prince of Wales, he created also Edw.
Grey Viscount Lisle.

The TITLES and the POSSESSIONS . graunted.

TITLES and OFFICES.

Prince of Wales. This tytle was first
giuen by Henry the 3 unto his eldest sonne.

Earle of Chester. This began likewise
from the said King.

Lieftenant of Ireland. This began from
H. 3, and after enioyed by the eldest sonne
of Ric. 3, and H. sonne of H. 7.

Duke of Aquitain. This began from H.
3, and succeßfully continued vntill Hen. 6.

Earle of Cornwall. This began Anno
11 Ed. 3, and soe hath ever since conti-
nued.

Duke of Lancaster. This tytle was given
only vnto Prince Hen. eldest sonne of
Hen. 4.

Con-

Constable of Douer and Lor^d Wardein
of the Cinq Ports Enioyed only by the
eldest sonnes of H. 4 and H. 7.

Lieftenant of the marches in Wales.
Enioyed by the eldest sonnes of H. 4, Ed.
4, & H. 7.

Lieftenant of the Marches towards Scot-
land. Enioyed by Arthur, eldest sonne of
Hen. 7.

Earle of March and Pembroke. This
tytle had Edw. eldest sonne of Edw. 4.

Lord of Biscay and Cordevals. This
tytle had Prince Hen. eldest son of Hen. 4.

LANDS and POSSESSIONS.

Henry 3 graunted vnto his eldest sonne,
the lands conquered in Wales, and Earle-
dom of Chester, and castells of Bristowe
and Stamford, with the lands thereto, Anno
38; and sondrye possessions in Ireland, eod.
Anno

Anno 38; and the possessions of Aquitain, Anno 53; and graunted the custody of the Tower for 5 yeeres, by his Deputy, Philip Bassett, Anno 54.

Ed. 1 graunted vnto his eldest sonne the principality of Wales, and the Earldome of Chester, Anno 29.

Edward 2 granted vnto his eldest sonne divers possessions in the isle of Wight, and alsoe at that tyme the earledome of Chester, Anno 6, and, afterwards the dukedome of Aquitain, and the county of Poic-tu, Anno 19 Edw. 2.

Edward 3 granted unto his eldest sonne, first, the earldome of Chester, Anno 7, and afterwards the dukedome of Cornwall, Anno 11, and the principallity of Wales, Anno 17; and afterwards the castell of Oxford, and the park of Macclesfield, with the appurtenances, Anno 22, and afterwards a confirmacion of the tyn mines in Devon and Cornwall, with some increase of profits, Anno 36.

Henry

Henry 4 granted vnto his eldest sonne the principallity, the dukedome of Cornwall, and the earldome of Chester, Anno 1 ; and afterwards all arrerages of rents, Anno 2, and that diuers franchises in Co-uentry should be discharged out of the Exchequer, and be reputed parcell of the dukedome of Cornwall, Anno 3 ; and afterwards granted diuers possessions which came by forfeiture, Anno 6, and afterwards the goods and chattells of sondry persons which were outlawed, Anno 9,

Henry 6 granted unto his eldest sonne the principallity, the dukedome of Cornwall, and the earldome of Chester, Anno 32 ; and afterwards the castell and lordshipp of Buel and Montgomery, reciting how the said lands did belong to the Prince, but yet were left out of his former patent through the mediation of the Duke of York.

Edward 4 granted vnto his eldest sonne the principallity, the dukedome of Cornwall, the earldome of Chester, Anno 11,
which

which was confirmed by the next Parliament, Anno 12 ; and afterwards he granted the castell and lordship of Nerber, the lordship of Prestend, manor of Norton-Castell, lordship and borough of Radnor, and Buelt, and Montgomery, Anno 17, and the castle and lordship of Ellwell in North-wall, Anno 18.

Henry 7 granted vnto Arthur, his eldest sonne, the principallity, and earldome of Chester, Anno 5, and gaue him liuery of the duchy of Cornwall, eod. Anno 5 ; and afterwards granted the castell and lordship of Wigmore, and the castell and lordship of Nerbert, and the lordship of Prestend, and manor of Norton, the castell, lordship, and borough of Radnor, and lordship of Meneleigh, castle of Cowles, &c, Anno 9 (at will.)

And the said King Henry 7, after the decease of Arthur, did by Parliament resume, from his second sonne, the dukedom of York, with all the possessions thereto, and

and gaue him the said principallity, and earldome of Chester, Anno 19 H. 7.

PRIVILEGES and PREHEMINENCES.

Out of PARLIAMENT ROLLS.

Contribucion of the people to the Prince at his creacion, 51 Ed. 3, Parl. Rol.

Power giuen by Parliament vnto the Prince to giue liueryes to his fearuants at his pleasure, notwithstanding any statute, 14 Ed. 4. Parl. Pat. Rol.

The King, intending to make diuers Knights for the increase of the honor, lands, and triumph of his eldest sonne, doth provide by Parliament, that the actions and suytes of such should not abate, 19 H. 7. Parl. Rol.

The Commons pray, that in regard of the exceffive alienacions of sondry possessions belong unto the Prince, foe that sufficient

ficient estate is not left without some new assignment; that it would please the King to make a resumption, which was yealded vnto, but with some cautions, 1 H. 4. Parl. Rol.

Enacted, vppon petition, exhibited to the Parliament-howse, that the Earle of Chester should hold and inioy all antient franchises and liberties entierly, H. 4. Parl. Rol.

Exception in the Parliament roll of the Princes land from paying eny 15th, 14 E. 4. Parl. Rol.

Out of PATENT ROLLS.

A speciall exemplification, for the behalfe of the Black Prince, of the names of all the Earles, Bishoppes, Knights, and others, which did homage vnto the eldest sonne of Edw. 1.

Writts

Writts in the behalfe of the Prince, in nature of writts of attendance, commanding the Sheriffs to proclaime the same, *in locis ubi melius expedire viderint*, 50 Edw. 3. Char. Rol.

Writts for priueledge for the Prince to be exempted from paying any fees for any of the Kings Seales, 23. E. 3. Pat. H. 4. Pat. 35 H. 6. Pat.

Speciall writts granted for the behalfe of the Prince, for making seasure of the goods and chattells of such as dyed indebted vnto the Prince: *Quia nolumus quod defraudetur.*

Writts *de intendend promisoribusque anona & feni et littore pro sustentatione equos & arma Domini Principis et pro equitijs suis necessarijs in locis ubi expedire viderint.* And the like, *Ad omnes cign' Principis in aqua Thamefis et rivul. custodiend.* 30 Ed. 3. Pat. Rol.

From the first yeere of Hen. 7, Prince
VOL. III. N Arthur

Arthur was put first in every commission of peace; but in former Kings tymes there younger sonnes only were put first in commissions, and not the Prince. Hen. 7, Pat.

Special protection granted by the King vnto the tennants of all the possessions of the Prince in his absence beyond seas, 30 Edw. 3. Pat. Roll.

Power and licence giuen by the King vnto the Prince to make his will and executors (being to go beyond seas) and, by a grant, Anno 20 E. 3. The executors of the Prince (if he chanced to dye) to haue all the profitts of his land, *a tempore mortis pro uno anno*; and after, by a larger grant, Anno 36 Ed. 3, to haue the said profitts *pro tribus annis*; and after, by a larger grant, Anno 40 E. 3, to haue them for *quatuor annis*, 20 36 40 E. 3.

The Prince being to goe beyond seas, the King constituteth by his Parliament the
Arch-

Archbishop and other great Lords to be
overseers of his possessions, for his profit,
untill his returne: *Vel donec aliud ab eodem*
filio nostro in mandatis habueritis, 20 E. 3.
Pat. Rol.



*An Oration, made by FECKNAM,
Abbott of Westminster, in the
Reign of Queen MARY.*

UPPON Fridaye, being the xth of February, was red the second tyme a bill concerning sanctuaries; declaring how, by lawes alreadie passed in the yeare of Henrie the VIIIth, theare remained in deede at this day no sanctuaries other then churches, churcheyards, &c. and those, as in olde tyme it hath bene vsed, to serve in suche cases as they did serve, but for xl daies, and the offender afterward to abiure: But, for that suche abiuración could neither be made into the partes beyond the seas, the same being forbidden by statute; nor vnto anie sanctuarie within the realme, wheare none was in deede, though at Westminster by vsurpacion and permission it had of late bene vsed: Thearfore the bill praid abolishment of all sanctuaries, other then churches, churcheyards, &c.
and

and from those to revive the olde maner of abiuring beyond the seas. It was agreed, for as moche as it might be that the Abbott of Westminster had some new graunt from the Prince, sens the making of that statute of King Henrie the VIIIth, whearbie his sanctuarie might haue bene created of new, that thearfore the Speaker shuld, by his Sergeaunt at armes, geve warning to the Abbott to come before the House vppon the Saturday next, being the xjth of February, with his Councell learned in the lawes, to shew by what warraunt he held sanctuarie at Westminster. According herevnto, vppon the said Saturday following, the Abbott, accompanied with no Counsell learned, but onlie one monke attending on hym, and bearing twoe olde monuments, the one whearof was the charter of sanctuarie. graunted to the house of Westminster by King Edward the Saint; the other a confirmation of the same charter, with a censure of curssē vppon the breakers thearof, made at the request of the said King

Edward by the Pope Iohn, at a generall Synode by hym assembled for that purpose; being receaved into the House, thus he began:

Master Speaker, and you the rest my Masters of this honorable Court, yesternight, betwene the houres of vj and vij, I was advertised of twoe things: The one, That there is a bill heare exhibited among you for the abolishment of the libertie of sanctuarie at Westminster: The other (for whiche I do mooste humblie thanck you all) that it hath pleased you to haue suche favourable consideration of me, as to graunt me free accesse at this tyme into this place with my Councell, to shew what I coulde or had to saye, for maintenaunce and continuaunce of sanctuarie there. But for that the tyme of warning was so short, and this day being the laste day of the Terme, the learned in the lawe cannot so convenientlie spare me leasure from their other affaires; therefore neither coulde I
myself

myself sufficientlie prepare to saye in that behalf, nor haue the aide of suche Counsellours as bothe this case requireth, and your getlenes hath graunted. Whearfore it may please you, that, with your like fauour, I may obtaine, that, if in my vnperfitt oration any thing shalbe vttered, otherwise than is profitable for my cause, no advantage be taken thearof; and also that I may haue a further daie graunted, when I may vse the helppe of Councell learned in the lawes, to enforme you of suche right and title as I haue to shew for the sanctuarie of Westminster. But, to the matter, I nothing doubt the purpose, not to take away all sanctuaries, all places of refuge for poore offenders; for that weare to moche iniurious, considering that sanctuaries and places of refuge are and haue alwaie bene vsed and inuolablie maintained, not onlie in everie contrey throughout Christendome, but also among the Iewes, yea, and among the Turks and Infidells. All Princes, all Lawe-makers, Solon in Athenes,

Athenes, Lycurgus at Lacedemon. all have had *loca refugii*, 'places of succour and favegarde,' for suche as haue transgressed lawes and deserued corporall paines.

Sith thearfore yea meane not (as I doubt not) to destroye all sanctuaries: And. if you purpose to maintaine anye. or if anye be worthy to be contynued, Westminster of all other is moost worthie, and that for foure causes: The first is the antiquitie and continuaunce of sanctuaries theare. The second is the dignitie of the persones by whome it was ordiened and preserved. The third the worthines of the place it self. The fourth the profitt and commoditie that you haue receaved thearbie: And. first, for antiquitie of sanctuarie at Westminster, it may please you to haue consideracion how it is no lesse then xiiij hundred yeares sens sanctuarie was theare first ordeined; for Lucius, the first Christian King of this realme, which about one hundred yeares after Christ receaued the Christian faith
from

from the holie Pope of Rome and Martir Eleutherius, by the mynisterie of the holie monkes, Fagane, whome some call Fugane, and Damiane, immediatelie after that he was by the saide holie monkes baptized and instructed in the true profession of Christes religion, did destroe the temple that then stood beare at Westminster, dedicate to the idoll Apollo; and, in place thearof, erected a new temple to the honor of the true God, our Saviour Jesus Christ, and of St. Peter: from whose see he receaved the benefitt of Christianitie; and theare he, by his free graunt, ordeined sanctuarie; for I must confesse that, as the temporall power hath the administracion of death and temporall punishment, so hath it also the onlie authoritie of dispensacion and pardon.

He, I saye, made proclamacion, That whoe so euer wold resort thither, and worshipp the true God, and embrace the true faith, whiche he had then receaved, shulde enioye free pardon and immunitie for all offences

offences by them committed. Whearin
 this good Christian King semeth right wiselie
 to haue followed the pollicie of Darius, King
 of Affiria; whoe, purposing to haue the me-
 morie of his father Belus honored, did erect
 an ymage to the likenes of his father, and
 made publicacion throughout his dominions,
 That whosoeuer wold come and honor that
 ymage of his father Belus shuld haue free
 pardon of all offences, with immunitie of
 their lives and goodes. So, even as Darius,
 this Heathen King, by sanctuarie sought to
 allure the people to the idolatrous worshipp
 of his father, the same meane vsed this
 good Christian King to allure his people to
 the true worshipp of the true God. And
 that freedome of sanctuarie, by him or-
 deined as a meane to winne men to faithe,
 so long endured inviolate, as faithe it self
 continued vnforsaken, even to the tyme of
 vngodlie King Vortimer, whiche brought
 in the wicked Saxons, whoe, having ones
 prevailed and gotten the rule and possession
 of this realme into their hands, destroyed
 bothe

bothe the profession of Christian faith and the freedom of sanctuarie, the meane to allure to faith.

So remayned faith exiled, and sanctuarie dissolved, all the tyme of their vngodlye government, till the tyme of holie St. Gregorie, Pope of Rome; whiche, delighted with the angelick faces of the English children that he saw stand to be sold at Rome, sent hither the holie monke St. Augustine, Meliens. and other, to preache againe the true faith of Christ in this realme. They, by their teaching and holienes of life, converted to the true Christian religion Seba, King of the East Saxons. He was by them baptized, and, by them having receaved the Christian faith, commaunded all his people to embrace the same, and thearwithall restored the first meane of the first good King, Lucius, to enduce to faith, the free sanctuarie at Westminster. So continued it also with the true faith till the tyme of the cursed Danes

Danes that overranne this realme, as we reade in histories. They destroyed faith and sanctuarie; and so it stode dissolved till the tyme of the hollie King Saint Edward. He restored faith and sanctuarie; he receaved againe the freedome and privileges theare: and not onlie receaved the same, but confirmed them also with his mooste ample charter, whiche I haue heare to shewe; and not onlie that, but also procured the Pope to call a Synode for the establisshing thearof; whearin the sanctuarie at Westminster is strengthened with the assent of the Hollie Father, and a great number of Archbishops and Bishops, whose names are added to the same; and the breakers thearof holden, by their censures, dampned to perpetuall fyre with the betrayer Iudas.

This I will also leave with you, Master Speaker, and the charter of Saint Edward; whiche, though it be in itself altogether notable, yet one clause in the end
I will

I will now remember vnto you, as moste notable, wheare he saith: *Hoc charta nostra tamdiu valebit, quamdiu timor et tremor Christiani nominis valebit in gente nostra*: ' This our
 ' charter and graunt (saith this Noble Prince
 ' and Saīnt) shall so long stand in strength
 ' and be aduaileable, how long as the feare
 ' and dread of Christian name shall remaine
 ' amonge our people.' A mervailous saieng
 of this hollie King, considering how, in all
 points, accordingle it hath agreede with
 the successe of tymes sēns the graunt of this
 his charter. A mervailous prophecie, mark-
 ing how it hath followed as he foresaied:
 For, so long as the dread and feare of Chris-
 tian name remayned in England, so longe
 did Westminster enjoye the benefite of free
 sanctuarie: How long the true faithe remayn-
 ed in England vnexiled, so long the privi-
 lege of sanctuarie remayned at Westminster
 vndissolued: How long we swarved not
 from the vnitie of Christes church, so long
 we broke not the liberties of sanctuarie.
 Westminster kept their sanctuarie, graunted
 by this hollie King, inviolate till the tyme

of the late schisma. Then, when all faithe, when all truthe of religion, when all the vnitie that conteineth all the church of Christ, when all feare and dread of Christian name ceased among vs, then ceased the freedome of sanctuarie, and so remayned vntill the happie tyme of our moost gracious King and Queene, Phillipp and Marie. They restored the faithe to vs, and vs to the vnitie of Christes church: They haue revived the feare and dread of Christian name in England; they haue revived the freedome of sanctuarie at Westminster: And so, I trust, with the true faithe, with the vnitie of Christes church, and with the feare and dread of Christian name, it shall remaine in your considerations, not to be broken or dissolved by anie lawe or ordinaunce heere to be agreed among you. Thus farr for the antiquitie and continuaunce of sanctuarie at Westminster. Now come I to the second cause whie Westminster shuld still enjoye sanctuarie; wiche is the dignitie and reverence of persones by whom it was ordeined, maintained,

maintained, and restored. Though that part be already declared in my setting forth the continuance thereof from tyme to tyme, so as in vaine I should againe rehearse it; Yet this one good note I shall beseeche you all, bothe in this lawe and all other, to haue in memorie, when examples are proposed, ever to haue regarde to the best, and eschue the worst, Whiche if ye doe, sone shall ye fynde howe sanctuarie at Westminster hath bene erected and preserved onlie by Christian, vertuous, and the best Princes; how it hath bene destroyed and dissolved onlie by tyrants, infidells, heretikes, schismatikes, and the worst Governours. Lucius, the first Christian King of Brittain, first receaved faith and ordeined sanctuarie. Seba, first of the Saxons, and second Christian King in this realme, restored faith and sanctuarie. Holie St. Edward restored and confirmed faith and sanctuarie. Our moost gracious King and Queene, Phillipp and Marie, haue brought home the faith againe, and vnder them we haue enioyed sanctuarie. These

Princes (having eye to the best) are meekest to be followed. But, on the other syde, Who haue destroyed sanctuarie? The infidell Saxons destroyed both faithe and sanctuarie. The wicked Danes exiled bothe faithe and sanctuarie. The late vngodlie heretikes and schismatikes banished faithe and dissolved sanctuarie. The examples of these euell Rulers are to be eschued, and the better to be embraced. Thirdlie, I asleadge we ought to haue sanctuarie at Westminster, rather than anie wheare els within this realme, for the worthynes of the place it self, whiche is diuers waies to be proyed. For the temple at Westminster, erected in honor of God and St. Peter, was the first temple wheare the first Christian King first worshipped the true God, and sett vpp the honor of Christian name. And, if we credit St. Edward, he writeth heare, in the beginning of his charter, how, when he purposed to dedicate the hollie temple at Westminster, builded by the first Christian King, Lucius, and restored by hym self, in honor of God and St. Peter, he was admonished
in

in sleape, by a vision of Angells to forbear hallowing of that church, whiche was already hallowed by St. Peter hym self in person, accompanied with Angells. This wold I not haue alleadged, if this notable Prince and Sainte had not leste it witnessed under his writing and seale, as you see before your eyes. Belyde that we haue theare *insignia regum*, we haue theare the moste precious relique in this realme, next vnto the diuine reliques of faithe, the mooste hollie Sacraments and Sacramentalls: I meane the bodie of that moste hollie Kinge, St. Edward, remayneth theare among vs; whiche bodie the fauour of All Mightie God so preferued, during the tyme of our late schisma, that, though the heritikes had power vppon that whearin the bodie was enclosed, yet on that sacred bodie had they no power; but I haue found it, and sens my comming I haue restored it to his ancient sepulture. We haue theare the bodies of diuers other the best Kings of this realme: Westminster is the ordinarie place of Consecracion, of Coronation, and bu-

riall of Kings; and so, for the worthienes and reverence of the place it self, if anye ought to haue sanctuarie, Westminster, above all other, is moste worthie to be preferred. Fourthlie, and last of all, I beseeche you, for contynuanee of sanctuarie at Westminster, to haue in consideration the profit and commodities that you haue receaved thearbye; even you I say of the laitie, from the highest to the lowest, haue had profit by our priuileage of sanctuarie; I meane not you heare present, but men of all your degrees, and of all other lay estates; Quenes, Princes, Dukes, Earles, Barons, Knightes, and all sortes, haue bene preserved by sanctuarie: So as all degrees of you owe thankfull consideration to sanctuarie, for by sanctuarie your lyues, bodies, and goods, haue bene preserved. In dede, I confesse that, if we might be assured alwaye to enjoye our most gracious Kinge and Quene that now are, Kinge Phillippe and Quene Marie; if that weare assured to them of God; which never hath bene nor shalbe graunted to anye,
that

that is, immortallitie of life, and everlasting raigne over vs; I wolde not then say any thing for defence of sanctuarie; I wold altogether leave it, not as a thing vnmete to be vsed, but as a thing in vaine to be graunted, that shuld never nede to be vsed: Suche is their mercifull nature, suche a perpetuall sanctuarie haue they reposed in their owne clemencie for poore offenders; whearof I my self haue had, from tyme to tyme, no small experience; and even of late, before the hollye daies, talking with an olde acquaintaunce of myne, an Officer in the Tower of London, he tolde me there was in the Tower of London neuer a prisoner but one Frenchman: A rare example of mercifull and gentle governmente, and suche as if (I say) we might be assured alway to haue the same or like, I wold not, for that I neede not, speake for sanctuarie; but, as that is denyed to all men, so is it not graunted to our Kinge and Queene: As tymes haue bene, so may there be againe, there is *vicissitudo rerum*. Sanctuarie may be hereafter as nedefull, as hearetofore

hearetofore it hath bene profitable. And so, for all theise causes, I trust you will haue respect both to the antiquity of tyme that Westminster hath bene sanctuarie; to the wayeng of persones by whome it hath bene ordeined, maintayned, and subverted; to the reverence and worthines of the place it self; and to thankfull remembraunce of the commoditie that yowr fathers haue theare receaved; with wise consideracion what you may receave hereafter.

I haue also a charter of the Queenes Maiestie, whearin are graunted to me, by generall words, all liberties, privileages, and franchises, in as large and ample maner as my predeceffors, Abbots of that place, had and enioyed at anie tyme within one yeare before the dissolucion thearof. How farr that generalitie of words extendeth, or what further matter of right and title the lawes do graunt to me, because I my self can not so, for aduancement of my interest, declare and pleade as the forme of law requireth, I shall beseeche you to proceede

ceade towarde me with the same favor you haue begonne, and that I may haue a further day to bring my Counsell hether; in whiche tyme, bothe I shall searche for further knowledge heerein, and they shall better set forth my right vnto you, than I myselfe am able. And in that meane while, and also hereafter, from tyme to tyme, what other charters or monuments so ever I haue concerninge this matter, they are at your commaundement.

This being said, he was requyred by the Speaker to departe into the vtter roome, while the House did deliberate vpon suche answere as shulde be given hym; whiche done, after consultacion, it was agreede that he shuld be called in againe, and the Speaker shuld, for answere, assigne vnto hym Tuesday next following to come again with his Counsell learned; whiche he thankfullie receaved, adding this: That, if he had not other charters then those to shew, they would not thearbie take advantage, but impute it to the iniquitie of tymes whearin
they

they weare perished; declaring how as by miracle these were preserved, being found by a servant of my Lord Cardinales, in a chields hand playeng with them in the streete.



The Life of JOHN, Lord HARINGTON,
TON, Baron of EXTON.

——— *THE* learned Dr. BIRCH, in the *Life of* Prince HENRY, having made honourable mention of the young Lord HARINGTON, cotemporary and intimate friend of that excellent Prince, the Reader may not be displeased to peruse the following rough sketch of his Life, written some time after his death. As the Editor, above-mentioned, has done justice to the learned part of his character, by giving us several Letters of his writing to the PRINCE, we shall refer our Readers to that book, for those specimens of his Latinity; and most sincerely wish the present times afforded as bright examples, in the Great world, of early piety, useful knowledge, and

and unaffected manners. Whether these rare qualifications were owing to parental influence and attention, or superior mental endowments, we shall not determine; but are sorry to find, amidst the extolled refinements of these times, and the boasted improvements in education, so few of either sex equal to Prince HENRY, Lady JANE GREY, and Lord HARINGTON; not to mention many other extraordinary characters, both before and in the same age.

JOHN Lord Harington was the eldest son of the Lord and Lady Harington, to whose care and tuition King JAMES committed the education of his daughter ELIZABETH, who was married afterwards to FREDERICK, Prince Elector Palatine. They were persons eminent for prudence and piety, who carefully educated this their son, both in religion and learning; and this honourable

nourable Lord, thankful for the care and honour received from them, returned honour to them again with advantage, being no less honourable, than they were to him.

He was of an excellent wit, firm memory, sweet nature, and prompt to learning; so that, in a short time, he was able to read Greek authors, and to make use of them in their own language: He spake Latin well, wrote it in a pure and grave style, and was able to confer with any stranger readily and laudably in the French and Italian tongues. Understood the authors which he read in Spanish; and, for arts, he was well read in logic, philosophy, and the mathematics. He made a good progress in the theoretic part of the art military and navigation: So that he wanted nothing but practice to make him perfect in both. And, for his understanding in heavenly matters, and the mysteries of Salvation, it was admirable, so that there was scarce any question could he propounded to him, about

those matters, unto which he was not able to give an understanding and quick answer.

Being well grounded in religion and learning at home, his Noble father sent him to travel abroad in France and Italy, that by experience he might ripen that knowledge which he had before gained ; and, for a guide and tutor for him in his travels, he chose and sent over one Master Tovey, a grave and learned religious man, and formerly the head Master of the free-school at Coventry. But how dangerous a thing it is for religious Gentlemen to travel into these Popish countries may appear by the example of this Nobleman and his Tutor, whose sound religion, and heavenly zeal for the truth, being taken notice of by the Jesuits, they took their opportunity to administer a slow-working poison to them, that, seeing they had no hopes of corrupting their minds, they might destroy their bodies, and bring them to their graves.

Of

Of this poison Mr. Tovey, being aged, and so less able to encounter with the strength of it, died presently after his return to England; but the Lord Harington, being of a strong and able body, and in the prime of his age, bore it better, and conflicted with it longer; yet the violence of it appeared in his face presently after his return, and, not long after, hastened his death.

He was eminent for sobriety and chastity; his lips were never heard to utter any unchaste or unseemly speech; which was the more admirable, considering that he was in the heat of youth, living in the Court, and had been a traveller into those countries which are schools of uncleanness, whence few return such as they went out; but, if chaste, are made unchaste, or, if unchaste before, are made seven-fold worse than they were: But this our Nobleman was as fish fresh in salt waters, and kept himself undefiled, as Lot in the midst of So-

P 2

dom;

dom: And, indeed, he took the right way to preserve his chastity, by avoiding the incentives and provocations to lust. He spent not his time in courting of Ladies, and amorously contemplating the beauty of women, which, are bellows of lust and baits of uncleanness: But he preferred his books before their beauty; and, for his society, chose men of parts and learning for arts and arms. Besides, he was very temperate in his diet, shunning tasting; and was frequent in fasting; and hated idleness and much sleep, which are the two nurses of uncleanness; and in the night, when he lay awake, to prevent temptation, he exercised his thoughts with heavenly meditations.

His justice, so far as he had occasion to shew it, was very exemplary: He dealt honourably and honestly with every body he had to deal with; and, whereas his father had contracted great debts by his princelike house-keeping, and other public and
private

private occasions, he was very sollicitous for the discharge of the same, giving power to his executrix to sell part or all his land, if need were, therewith speedily to discharge the creditors; and being asked, when the writing was drawn up, Whether he assented to it? he answered, Yea, with all my heart, for my honour and my honesty are my nearest heirs.

But the splendor of his religion outshined all his moral and natural accomplishments: This was the temple that sanctified the gold, and the altar that sanctified the offering: This was that which ennobled his sobriety, justice, and other virtues. And this appeared both by his private and public exercises of piety, which were rare in a young man, more rare in a young Nobleman, and hardly found in such a measure in any man, of what age or condition soever. He usually rose every morning about four or five o'clock, seldom sleeping above five or six hours at a time. When

he first waked, his constant care was to set his heart in order; and fit it for holiness all the day after, offering the first-fruits of the day, and of his thoughts unto God. Being up, he read a chapter out of the holy Scriptures; then, with his servants in his chamber, he went to prayer; then did he spend about an hour in reading some holy treatise to enliven his affections and increase his knowledge. He read over Calvin's Institutions, and Rogers's treatise, which were his two last books. Before dinner and supper, he had a psalm, chapter, and prayer in his family, and prayer after supper; and besides those public duties, he prayed privately every morning in his closet, after which he betook himself to some serious study, for three or four hours together, except he was interrupted by some special business. The residue of the morning he spent in converse with his friends, riding the great horse, or some such other honest and noble recreation, till dinner-time. Thus avoided he idleness, and prevented temptations,

temptations, which commonly ensue thereon. Presently after dinner, he retired into his study, to meditate on sermons he had lately heard; or, if he was disappointed of that opportunity, he neglected not to take the first that was offered to him; yea, many times, in his travels by land, or by water, he thus busied himself. The rest of the afternoon he spent in business, study of histories, the art of war, mathematics, and navigation; wherein he attained to a great measure of perfection. After supper, he prayed with his servants; then withdrew himself into his study, where he kept a diary or day-book, wherein he recorded what he had done that day; how he had offended, or what good he had done; what temptations he met with, and how he had resisted them; and, surveying his failings, he humbled himself to God for them; and, for such failings as were fit to be known only to God and his own soul, he wrote them down in a private character, which none could read but himself, and then betook

took himself to his rest; and to prevent evil thoughts before sleep, one that waited on him in his chamber read a chapter or two to him out of the holy Scripture, and this practice he continued for four years together before his death. And, that his public care as well as private to walk with his God might the better appear, the use of his time in the means of God's worship bore sufficient testimony; being a most religious observer of the Lord's-day, both in public and private duties, yet preferring the public before the private, so that, though he had an household chaplain, yet he ever frequented the public assemblies twice a day, yea whilst he was a Courtier; and, if his occasions cast him into a place where the Word was not preached, he would ride to some other place, many miles, rather than want it. Immediately after sermon, he withdrew himself from company, for about half an hour, to meditate and apply what he had heard to his soul. After the evening sermon, two of his servants having

ving written, he caused them to repeat both the sermons in his family before supper; and such was his memory, that he could usually repeat more than they had written. Then wrote he them down in his book, and prayed himself with his family, wherein he had an excellent gift. And, by way of preparation to the Sabbath, every Saturday-night, he used to call himself to a strict account how he had spent the whole week; and accordingly he humbled himself to God for his failings, and returned praise for mercies received from him. On the Sabbath morning, rising betimes, he used, as he was making himself ready, to repeat to his servants those Sermons he had heard the Lord's-day before. He used, monthly, to receive the Sacrament of the Lord's-supper; and to fit himself to feast at the Lord's-table, he kept a private fast the day before, and then he looked over his books for his carriage that month, and spent the whole day in prayer and meditation and self-examination; observing how it was with him
since

ſince his laſt receiving; what progreſs he
 had made in piety; how he had thrived in
 grace, and what more ſtrength he had gotten
 over his corruptions. Thus he ſpent the
 whole day, not coming out of his ſtudy
 till about ſupper-time. - Alſo, the morning
 before he received, he read 1 Corinth. XI.
 wherein is contained the Inſtitution of the
 Lord's-ſupper; and, to his ſervants that
 were to communicate with him, he read a
 little Treatiſe to them, wherein the right
 manner of communicating was contained:
 And, beſides theſe monthly faſts, he kept
 many other days of afflicting his ſoul, upon
 ſundry occaſions. He was wondrous atten-
 tive in hearing the Word of God preached
 or read; and carried himſelf wondrous and
 exceedingly reverent therein, knowing that
 he was in the preſence of God; ſhewing
 thereby, that, when he came to hear, not
 the words of man, but God, he willingly
 laid down his honour at Chriſt's feet: And,
 to avoid oſtentation, or the appearance of
 it, in his private duties, he never admitted
 any

any one, either to his prayers, or his repetition of his sermon, in and with his family, but only one friend, that was most intimate with him. And thus was this holy servant of Christ *blameless and pure*, and this child of God *without rebuke, in a naughty and crooked generation, amongst whom he shined as a light in the world, holding forth the words of life, that he might rejoice in the day of Christ's coming, that he had not run in vain, nor laboured without fruit.* He further manifested the sincerity of his religion, by his love to all that were truly godly, especially to faithful and painful ministers; as also by his mercy and charity to the needy saints and poor members of Jesus Christ. After his return from his travels, by way of thankfulness to God, he gave yearly, by the hand of a private friend, twenty pounds to the poor. And, the second Sabbath after his landing in England (having spent the day before with his Tutor, Mr. Tovey, in prayer, fasting, and thanksgiving) he heard the Word, received the Sacrament, and
gave

gave to the poor of that parish five pounds ; and, beside, he gave forty pounds, to be bestowed upon poor ministers, and other Christians, for the relief of their necessities. Yea, such were his bowels of tender mercy, that he gave a tenth part of his yearly allowance, which was a thousand pounds, to pious and charitable uses ; besides much that he gave occasionally, as he travelled, or walked abroad, &c. Also, all his other graces were beautified by the ornament of admirable humility ; which is rarely found in persons so honourable, and honoured both of God and man. From the first day of his last sickness, he strongly apprehended the approach of his death, and therefore accordingly prepared himself for it. Besides his private meditations, he called often others to pray for him, and often prayed himself ; made confession of his sins, and often confessed his faith, and an undoubted hope of salvation by Christ Jesus ; professing with so much chearfulness, that he feared not death, in what
shape

shape soever it came. He uttered many heavenly speeches, desiring to be dissolved, and to be at home with God his Father ; professing, not above two hours before his death, that he still felt the assured comforts and joys of his salvation by Christ ; and, when death itself approached, he breathed forth these longing expressions : O Thou my joy ! O my God ! when shall I be with thee ! and, in the midst of such desires, sweetly and quietly resigned up his spirit unto God.

Anno Domini 1613, aged 22 years.



*The QUEENES Most Excellent MA-
JESTIES Oration in the PARLIA-
MENT HOWSE, Martii 15, 1575.*

DOE I see Godds most sacred and text
of Holie Writt drawn to diuers
fences (be it never so perfitlie taught); and
that I hope that my Speache can passe
fourthe throughe soe many eares without
mistake? Wheare soe many ripe and diuers
witts doe oftner bende theme selves to con-
ster, then attaine the perfect vnderstand-
inge, yf any looke for eloquence, I shall
deceive their hope; yf some thinke I can
match their guiste that spake before, they
holde an open heresie. I cannot satisfie
their longing thirste that watche for those
delights, vnlesse I sholde affourde theme
what my selffe had never yet in my posses-
sion. If I sholde saie the sweetest speache
and eloquentest tonge that euer was in man,
I were not able to expresse that restless
care which I haue euer bent to governe for
the

the greatest welthe; I sholde wronge myne intent, and greatlie baite the merite of my. owne indeuour. I cannot attribute those happes and good successe to my deuysse, without detractinge mouche from the Devine Prouidence; nor challenge to my priuate comendation what is onlie dewe to Godds eternall glorie. My sex permitts it not; or, if it might be in this kinde, yet finde I noe impeachment whie, to parsons of more base estate, the like proportion sholde not be allotted. One speciall fauour, notwithstandinge, I must nedes confesse) I haue iust cause to vaunt of: That, whearas vanitie and love of change is ever so ryse in seruaunts towards their masters, children towards their parents, and in priuate freendes one towards an other, as thoughe, for one yeare or two, they can content to holde their course vpriight, yet after, by mistruste or dowbt of worst, they are dissevered, and in time waxe werie of their wonted likinge: Yet, till I finde that assured zeale amongst my. faithfull subiects.

to my speciall comforte, which was first de-
 claired to my great encouragment, I am a
 Prince that of necessitie must discontent a
 nombre to delight and please a few; be-
 cause the greatest parte is not best inclined
 to continewe soe longe time without great
 offence, much dislike, or common grudge.
 Or happes it ofte that Princes Actes are con-
 ceived in soe goode parte, and favourable
 interpreted? No, no, my Lords; howe
 great my fortune is in this respect, I were
 ingrate yf I sholde not acknowledge. And,
 as for those rare and speciall benefitts which
 manye yeares haue followed and accompa-
 nyed me with happie raigne, I attribute to
 God alone, the Prince of rule; and ac-
 count my selfe no better then his handmaid,
 rather brought vp in a scoole to abide the
 ferula, then traded in a kingdome to sup-
 port the septer. Yf policie had bene pre-
 ferred before truthe, it wold, I trowe you,
 even at the first beginninge of my rule, haue
 turned vpside down so great affaires, or en-
 tred into tossing of the great waves and
 billowes of the worlde, which might, if I
 had

had foughte myne ease, have harbored and
 cast ancker in a more seeming securitie. It
 cannot be denyed but worldlie wisdome ra-
 ther had me marry and knytt my selfe in
 league and alliaunce with great Princes, to
 purchase freendes on every side by worldlie
 meanes, and there repose the trust of
 myne assured strengthe, where force colde
 neuer wante to giue assistaunce. Was I to
 seeke in that which to mans iudgment owt-
 wardlie must needs be thought the safest
 course? Noe; I can neuer graunt my selfe
 to be soe simple, as not to see what all mens
 eyes discouered. But all those means of
 leagues, alliaunces, and forrein strengthes
 I quite forsook, and gaue myselfe to seeke
 for truthe without respecte, reposinge my
 assured staie in Gods most mightie grace,
 with full assuraunce. Thus I began, thus
 I did proceed, and thus I hope to ende.
 These seventeene yeares God hathe bothe
 prospered and protected with good successe
 under my direction. And I nothinge doubt
 but the same maintaininge hande will guyde

youe still, and bringe youe to the ripenes of perfection.

Consider with yourselves the bitter storms and troubles of your neighbors; the true cause whearof I will not attribute to Princes (God forbid I sholde) since those misfortunes maie proceede as well from sinnes amongst the people; for want of plagues declair not alwaies want of guilte, but rather proue Gods mercie. I knowe, besides, that priuat persones maie finde soner faulse, then mende a Princes state; and, for my parte, I graunte myselffe to guiltie to increase the burdein, by mislike of any. Let all men therefore beare their priuat faults, myne owne haue weight enough for me to aunswere for. The best waie, I suppose, weare bothe for you and me, by humble prayers, to requyre of God, that not in weeninge, but in perfect weighte; in beinge, not in seminge; wee maie wishe the beste, and further it with owr abilitie: Not the finest witt, the strongest iudgment that can raze most deeplie, and take vp mens
captious

captious eares with pleasaunt talles, hath
 greater care to guyde youe to the safest
 state, and be gladder to establishe youe
 where men oughte to thinke theme selves
 moste sure and happie, then shee that
 speaks these wordes. Nowe, touchinge
 daungers cheiflie feared, first to rehearse
 my meaninge, latelie vnfolded to youe by
 my L. Keeper: Yt shall not be needfull,
 though I must needs confes myne owne
 mislike, for much to strue against the
 matter, as, if I wear a milke-maide with a
 paille on my arme, whearby my priuat per-
 son might be litle sett by, I wolde not for-
 sake that poore and single state to matche
 with the greatest Monarche; not that I doe
 condemne the double knott, or iudge a-
 misse of suche as, forced by necessitie, can-
 not dispose theme selves to another life;
 but wishe that none wear drawen to chaunge,
 but suche as cannot keepe honest limitts.
 Yet, for your behalfe, there is no waie so
 difficulte, that maie towche my priuat per-
 son, which I will not well content my selfe
 to take, and, in this case, as willinglie to
 spoile

spoil my selfe quite of my selfe, as yf I sholde put of my vpper garment when it weryes me, yf the present state might not therbie be encombred. I knowe I am but mortall; which good lesson Mr. Speaker, in his thirde diuision of a vertuous Princes properties, had reason to remembre; and so, their while, I prepair my selfe to welcome deathe, when soever it shall please God to send it. As yf others wolde indeavour to performe the like, yt wolde not be soe bitter vnto manye, as yt hath bene accomplished. Myne owne experience teacheth me to be no fonder of those vaine delights then reason wolde; nor further to delight in thinges uncertaine, then maie seeme conuenient. But let good heed be taken, that, in reaching too farr after future good, youe perill not the present and beginn to quarrel, and fall by dispute together by the eares, before it be decyded whoe shall weare my Crowne. I will not denye but I might be thought the indifferentest iudge in this respect, that I shall not be when theise points are fulfilled, which none beside my selfe
can.

can speak in all this companie. Mysdeeme not my wordes, as thoughe I sought what heretofore hath bene graunted. I intend it not ; my words be to thynn to carry soe tuffe a matter. Although, I trust, God will not in suche haste cutt of my daies, but that, accordinge to your owne desert and my desier, I maie provide some goode waie for your full securitie. And thus, as one that yeeldeth you mye thanks, bothe for youre zeale vnto my selffe, and farnice in this Parliament, then my tonge can vttré, I recommend youe vnto the assured garde and best keepinge of the Almightye ; who will preferue youe safe, I truste, in all felicitie ; und wissh with all, that each of youe had tasted some dropes of Lethes floode, to cancell and deface those speeches owt of your remembraunce.

*In a Copy of the above Speech is found
the following Note :*

Memorandum, These good wordes were
given unto mee by my most Honorede
Ladye

Ladye and Princeſſe, and did bringe withe
 theme theſe good aduyses :—" Boye Iacke,
 " I have made a Clerke wryte faire my.
 " poore wordes for thyne uſe, as it cannot
 " be ſuche ſtriplinges have entrance into
 " Parliamente Affemblye as yet. Ponder
 " theme in thy howres of leysure, and
 " plaie wythe theme tyll they enter thyne
 " underſtandinge ; ſo ſhalt thou hereafter,
 " perchance, fynde ſome goode frutes here-
 " of when thy godmother is oute of re-
 " membraunce ; and I do thys, becauſe
 " thy father was readye to ſarve and love
 " vs in trouble and thrall."

N. B. Sir John Harington's father was in the Tower
 with the Princeſſe Elizabeth, 1554.

Mr. STUBBES *his Wordes vpon the
Scaffolde, when he lost his Haund,
on Tewesdaie, 3 Nouembre, 1579.*

WHAT a grieffe it is to the bodie to lose one of his membres you all knowe. I ame come hither to receiue my punishment, according to the lawe. I ame surie for the losse of my haund, and more sorie to lose it by iudgment; but most of all with her Maiesties indignation and evell opinion, whome I haue soe highlie displeased. Before I was condempned, I might speak for my innocencie; but now my mouth is stopped by iudgment, to the which I submit myselffe, and ame contente patientlie to endure whatsoeuer it pleaseth God, of his secrette prouidence, to laie vpon me, and take yt iustlie deserued for my sinnes; and I pray God yt maie be an example to youe all, that yt beinge soe dangerous to offend the lawes, without an evell meaninge, as breedeth the losse of a haund, youe maie vse your haunds holylye, and prais to God
for

for the longe preferuation of her Maiestie
 over youe, whome God hath vsed as an in-
 strument for a longe peace and many bles-
 sings over vs; and speciallie for his Gos-
 pell, whearby shee hath made a waie for
 vs to rest and quietnes to our consciences.
 For the French I force not; but my greatest
 grieffe is, in soe many weekes and daies
 imprisonment, her Maiestie hath not once
 thought me worthie of her mercie, which
 she hath often times extended to divers
 parsons in greater offences. For my haund,
 I esteeme yt not soe mutch, for I thinke
 I colde haue saved yt, and might do yet;
 but I will not haue a guiltlesse harte and an
 infamous haunde. I praie youe all to praie
 with me, that God will strengthen me to
 endure and abide the paine that I am to
 suffre, and graunt me this grace, that the
 losse of my haunde do not withdrawe any
 parte of my dewtie and affection toward
 her Maiestie, and because, when soe many
 veines of bloude are opened, it is vncer-
 taine howe they maie be stayed, and what
 wilbe the event theirow. Then, kneeling
 on

on his knees, hee said; ' I beseeche youe all to praye for me, that it wolde please God to forgiue me my finnes; and I crave pardon of all the worlde, and freeleie forgiue everie one that hathe offended me; and soe with mercie to deale with me, that whether I liue or die, I may liue or die his seruauant.' My Maisters, if their be any among youe that doe loue me, if your loue be not in God and her Maiestie, I vtterlie denie your loue. The haund redie on the block to be stricken of, hee said often to the people: ' Praye for me, nowe mye calamitie is at hande.' And soe, with these wordes, yt was smitten of, whearof he fownded.

Mr. PAGE *his Wordes on the Scaf-
felde.*

I AME come hither to ceceiue the lawe according to my iudgment, and thanke God of all ; and of this I take God to witnes, that knoweth the hartes of all men, that, as I ame sorie I haue offended her Maiestie, so did I never mene harme to her Highnes parson, crowne, or dignitie ; but haue bene as trewe a subiect as any was in Englande, to my abilitie, except none ; and, holdinge vp his right haund, said : ‘ This haund did I put to the ploughe, and got my living by yt many yeres. Yf it wolde haue pleased her Highnes to haue pardoned yt, and to haue taken my lefte haund, or my life, shee had delte more favourablie with me, for nowe I haue no meanes to live ; but God, which is the Father of vs all, will provide for me. I beseeche youe all to praie for me, that I maie take this punishment patientlie.’ And soe he layd his haund vpon the block, and
prayed

prayed the executioner quicklie to dispatch hime; and soe at ij blowes his haund was smitten of. So, lifting up the stompe, he said to the people, ' I have lefte their a trewe Englyshmans haund.' And so went from the scaffolde very stoutlie and with great corradge.



*The Oration of the Commons-House,
by the Speaker, Mr. WILLIAMS,
to the QUEENE'S MAJESTY, Temp.
Elizab.*

THE Commons in this present Parleament assembled, moſte highe and mightie Princes, and our moſte gracious and renowned Sovereigne, as they daylie to their greate commoditie and comforte, doe feele and receive th' inestimable benefits of your moſte gracious government of this your realme in peace and ſuretie, ſo do they alſo moſte thanckfullie acknowledge the ſame, beſeeching Almighty God long to bleſſe and continewe your moſte prosperous raigne over them. And amongſte all theſe benefites, which they dailie receive of your Highnes, they have at this tyme willed me to recogniſe vnto your Grace that they accompt it not the leaſte, but rather amonge the greateſt of them all, that your Maieſtie haſte at this tyme assembled
your

your Parleament, for suppliēg and redressing the greatest wants and defaults of your Commonweale, and for establishing the suretye of the same; whiche your Majesties moſte gracious meaning hath bene by your commaundement ſignified vnto vs by the Right Honorable the Lord Keeper of the Great Seale, namelie, in this, that he willed vs first to have consideration of the greatest matters, that nearest towched the state of your realme, and the preservation thereof. Seeming therein also to expresse vnto vs the conformitie of your Maiesties mynde in having principall respect to the matters of greatest weight, and for that purpose assembling this your Parleament. And for as moche as your said subjects see nothing in this whole estate of so great importance to your Maiestie and the whole realme; nor soe necessarie at this tyme to be reduced to certieintie, as the sure continuance of the governaunce and imperial Crowne thereof in your Maiesties moſte royal person, and the moſte honorable issue

of your boddie, whiche Almighty God send us to our highest comfort; and for want thearof in some certain limitation to guide the obedience of our posteritie.

And wheare Almighty God, to our great terrour and dreadfull warning, hath touched your Highnes with some daunger of your moste noble person by sicknes, from which so sone as your Grace was by Gods favour and miracle to vs recovered, your Highnes presentlie caused this Parleament to be sommoned; by force whearof your said subjects, now assembled, are, bothe by necessitie and importaunce of the matter, and by the convenience of the tyme of calling them, immediatlye vppon your recoverie, in effect inforced to gather and conceave that your Maiestie, of your moste gracious and motherlie care for them, and their posteritie, have called this Parleament, principallie for th' establishing of some certain limitation of th' imperiall Crowne of this your realme, for preservation of your subjects,

iects from certaine and vtter destruction, if the same shulde not be provided for in your life, which God long continew.

They cannot, I say, but acknowledge, how your Maiestie hath moste graciouſlie conſidered the great daungers, and th' unspeakable miseries of civil warres, the perillous entermedlings of forreyne Princes, with sedicious, ambitious, and faccious subiects at home, the waste of noble howſes, the slaughter of people, subversion of towns, intermiſſion of all things pertaininge to the maintenaunce of the realme, vnſuretie of all mens poſſeſſions, lives, and eſtates, daile enterchaunging of attainders and treasons. All thoſe miſchiefes, and infinite other, are moſte likelie and evident, if your Maieſtie ſhulde be taken from vs without a knowne heire ; whiche God forbid to fall vppon your ſubjects, to the vtter deſolation of the whole (whearof you have chardge vnder God) if good proviſion be not had in this behalf. Your Maieſtie hath waied th' examples of forraine nacions, as
what

what ensued on the death of Alexandre, whan, for want of certeine heires by him begotten or appointed, the varietie of titles, the diversitie of dispositions in them that had titles, the ambition of them that, vnder colour of doubtfulnes of titles, forsooke all obedience of titles, destroyed the devours of his dominions, and wasted all their posterities with mutuall warres and slaughters. In whate miserable case also was this your realme, whan the title of the Crowne was brought in question betwene the two royall howses of Lancaster and Yorke, till your moste noble progenitours, King Henrie the viiith and the Ladie Elisabeth, his wife, restored it to settled vnitie and leste the Crowne in certayne course of succession? Theise thinges, as your Maiestie hath vppon your owne daunger moste graciouslie considered for our comfort and safetie, so wee, your moste humble subiects, knowinge the preservacion of our selves and our posterities to depend vpon the suretie of your Maiesties moste Roiall person, haue likewise

wife moſte carefullie and diligentlie conſidered how the want of heires of your bodie, and of certeine limitation of ſucceſſion after you, is moſte perillous vnto your Highnes, whome God long preſerue among vs. We haue bene admoniſhed of the great malice of your forreine enemyes, whiche, even in your life tyme, haue ſought to transfarr the dignitie and righte of your Crowne to a ſtraunger; we haue noted theire dailie moſte daungerous practiſes againſt your life and your raigne; we haue hearde of ſome ſubiects of this land moſte vnnaturallie confedered with your enemies to attempt the diſtruction of your Maieſtie and vs all that live by youe. We feare a faction of heretikes within your realme, malicious Papiſts, leaſt they, moſte vnnaturallie againſt their contrey, vnwiſelie againſt their owne ſafetie, and moſte traiterouſlie againſt your Highnes, not onlie hope for the woſull daye of your death, but alſo lye in waite to aduaunce ſome title, vnder whiche they maye renewe their late
vnspeakeable

vnſpeakeable creweltie, to the diſtruction of the goods, poſſeſſions, and bodits, and thraldome of the ſowles and conſciences of your faithfull and Chriſtian ſubiects; wee ſe nothing to reſiſt their deſyre, but your onlie life. Their vnkindnes and creweltie we haue taſted; we feare moche to what attempte the hope of ſuche oportunitie (nothinge withſtanding them, but your onlie life) will move them; we finde how neceſſarie it is, for your preſervacion, that there be more ſett and knownen betwene your Maieſties life and their deſyre: We ſee, on th'other ſyde, how there can be no ſuche daunger to your Maieſtie by th'ambicion of anie aparent heire, eſtabliſhed by your aduancement, for want of iſſue of your Maieſties Roiall bodie, as you are nowe ſubiecte vnto, by reaſon of the deſyre and hope we know not of, how manie that pretend titles and truſt to ſucceede you; whoſe ſecrett greedines we ſo moche more feare, becauſe neither their nombre, force, nor likelihood of diſpoſicion is knownen vnto.

vs,

vs, and so we can the lesse beware of them for your preservation. We fynde also, by good prooffe, that the certeine limitation of the Crowne of Fraunce hath procured so great quyet, as neither the person of the Prince in possessing hath bene endaungered by secreatt or open practises, neither the Commonwealth molested by civill dissention, through anie quarrell attempted for the title of the Crowne.

And somewhat nearer home, we may also remember the miserable estate wherinn Scotland stood after the death of King Alexander without a certeine limitation to whome the Crowne of Scotland shalde remaine, by reason wherof the whole estate of that realme was left open to the ambition of many Competitors, and moste greivous desolacion and spoile, that grew uppon suche devision, as in the Cronicles of the victorie of your moste famous progenitour King Edward the Third, more plainelie appeareth. Which miserie gaue occasion
afterwarde

afterwarde to Kinge Iames the Fifte to limit the Crowne of Scotland to certain noble families of that realme; whearby they at this present enioye that quyetnes and suretie whiche we doe want. And all your Maiesties moſte noble progenitours, Kings of this realme, haue in this behalf bene ſo carefull, that, from the Conqueſt till this preſent day, this realme was never leſte, as it now is, without a certaine heire living and knowen, to whome the Crowne (after the death of the Prince) ſhulde appertene. So, as your Maieſtie, of your ſinguler care for vs and our poſterities, hath at this time aſſembled vs for eſtabliſhement of this great and onlie ſtaye of our ſureties, we againe, moſte gracious Soveraigne Ladie, acknowledge our ſelues, and all that we haue, to depend vpon your preſervacion, and, being, according to our bounden dutie, moſte carefull for the ſame, we in moſte humble manner come to your Maieſties preſence. And I, the mowthe appointed for your naturall and loving ſubiects, together with
and

and in the name of them all, do present vnto your Highnes our moſte lowlie ſute and humble petition, That, forasmoche as of your Maieſties perſon ſhulde come the moſte vndoubted and beſt heires of your Crowne, ſuche as in tyme to come we wolde moſte comfortable ſee, and our poſteritie ſhulde moſte ioyfullie obaye: It may pleaſe your moſte excellent Maieſtie, for our ſake, for our preſervacion and comforts, and at our moost humble ſute, to take to yourſelfe ſome honorable huſband, whome it maye pleaſe you to ioine to you in marriage, whome ſo ever he be that your Maieſtie ſhall chuſe: We proteſt and promes, with all humilitie and reverence, to honor, love, and ſerve, as to our bounden dutie ſhall appertaine; and by the ſtatute whiche your moſte noble father aſſented vnto, of his moſte princelye and fatherlye zeale to his moſte lovinge ſubiects, for the limitation of ſucceſſion of th' imperiall Crowne of this realme, your Maieſtie is the laſte expreſſtie named within the bodie of the ſame acte: And for that your ſub-

iests cannot iudge, nor do knowe anye thinge of the forme or validitie of anie further limitation set in certaintie for want of heires of your bodie, whearbie some great daungerous dowte remaineth in their hartes, to their great greife, perill, and vnquietnes: It may please your Maiestie, by publication of certaintie all readie provided, if any anie suche be, or ells by limitation of some certaintie, if none be, to provyde moste gracious remedie in this great necessitie, whiche, by your moste honorable and motherlie carefulnes for them, hath occasioned this assemblye, that, in this convenient tyme of Parleament, vpon your late daunger, moste graciouflye called for that cawse. Your Grace may now extend vnto vs that greatest benefite, whiche otherwise, or at other tymes perhapps, shall never be able to be done agayne. So, not onlye we, but all ours, hereafter and for ever, shall owe no lesse to your Maiesties propagacion of succession, then we doe alreadie owe to your moste famous graundfather, King Henrie the viith, for his vnitinge of deuision;

sion; and your subiects on their behalfe,
 for your Maiesties further assurance, whear-
 vpon their own preservacion wholy de-
 pendeth, shall employ their whole endea-
 vours, witts, and power, to receave, devise,
 and establishe the most strong and benefi-
 ciall actes and lawes for preservacion and
 suretie of your Maiestie, and your issue,
 in the Imperiall Crowne of this realme;
 and the moste penall, sharpe, and terrible
 statutes and lawes to all that shall but once
 practise, attempt, or conceave anie evill
 againste your Maiestie, that by anie possible
 meanes they may invent and establishe,
 withe suche limitacions of condicions and
 restraints to all in remainders, suche gre-
 vious paines and sorrowe, to all that shall
 enterprise or imagine anie thinge in preiud-
 dice of your Highnes and your issue, as
 your Maiestie shall not haue anye cause of
 suspicion, but moste assured grownde and
 confidence in all your faithfull subiects con-
 tinuallie watching and warding for your
 preservacion, whiche God long continewe !

S a

that

that you may see your childrens children,
to his honour and our comfort; and in-
cline your moste gracious harte to our
moste humble pction.



*The QUEENES Majesties Aunswere
to the SPEAKER.*

WILLIAMS,

I HAVE heard by you the common request of my Commons, whiche I may well tearme, as me thinks, the whole realme; because theie geve, as I haue herd, in all these matters of Parleament, their common consent to sache as be heare assembled. The weight and greatnes of this matter might cause in me, as I must confesse, being a woman, wanting bothe witt and memorie, some feare to speake, and bashefulnes besides, a thing appropriate to my sexe. But yet the princelie state and kinglie rome (whearin God, thoughe vnworthie, hath constitute me) maketh theise twoe causes to seme litle in myne eies, thoughe grevous perhapps to your cares, and boldeneth me (that notwithstanding) to say somewhat in this matter, which I meane onlie to towche, but not presentlie to aunswere; for this so great a demaund nedeth bothe great and grave advise. I read a

Philosopher, whose deeds vppon this occasion I remember better then his name; .whoe alwaies, when he was requyred to geve aunswere in any hard question of schole points, wolde rehearse over his alphabete, before he wolde proceade to any further aunswere thearin, not for that he could not presentlie haue answered, but to haue his witt the ryper, and better sharpened to aunswere the matter with all. If he a private man, but in matters of scole, toke suche delaye, the better to shew his eloquence, great cause may iustlie move me, in this so great a matter touching the benefitt of this realme, and the safetie of you all, to deferr mye aunswere till some other tyme; whearin, I assure you, the consideracion of myne owne safetie, although I thank you for the great care that you seme to haue thearof, shalbe litle, in comparyson of that great regarde that I meane to haue of the safetie and suretie of you all. And thoughe God of late semed to touche me rather like one that he chastised, then one that he punished; and
 thoughte

thoughe death possessed almoste everie ioynt
 of me, so as I wished then, that the feeble
 threede of lyfe, whiche lasted me thought
 all to longe, might, by Clotoes hand. haue
 quicklie bene cut of; yet desyred not I
 lyfe then (as I haue some witnes heare) so
 moche for myne owne safetie as for yours;
 for I knew that, in exchaunge of this
 reigne, I shulde haue enioyed a better
 reigne, wheare residence is perpetuall.
 Theare needs no boding of my bane. I
 know as well now as I did before, that I am
 mortall; I know also, that I must seke to
 dischardge my self of that great burden
 that God hathe heare laide vppon me; for
 of them *to whome moche is committed moche is*
requyred. Thynk not that I, that in other
 matters haue had convenient care of you
 all, will in this matter, toching the safetie
 of my selfe and you all, be careles; for
 know, that this matter toucheth me moche
 nearer then it doth you all, whoe, if the
 worst happen, can lose but your bodies;
 but I, if I take not that convenient care
 that it behoveth me to haue thearin, I ha-
 zard

zard to lose bothe bodie and soule; and
 thoughte I am determined, in this so great
 and waightie a matter, to deferr my an-
 swere till some other tyme, because I will
 not, in so deepe a matter, wade with so
 shallowe a witt: Yet haue I thought good
 to vse these fewe wordes, aswell to shew
 you, that I am neither careles, nor vn-
 mindefull of your safeties in this case (as I
 truste you likewise do not forgeatt) that by
 me you were deliuered, while you weare
 yet hanging on the boughe, readdie to fall
 into the modde, yea, to be drowned in the
 doinge; neither yet the promes whiche you
 haue now made me concerninge youre
 duties and due obedience, whearwith I
 maye and meane to charge you, as further
 to lett you vnderstand, that I neither mis-
 lyke of your request hearein, nor of that
 great care that you seeme to haue of your
 owne safeties in this matter. Lastelye, be-
 cause I will dischardge some restles headds,
 in whose braynes the nedeles hammers beat
 with vaine iudgement, that I shulde mis-
 lyke this their petition, I say that, of the
 matter,

matter, some thearof I like and allow verie well ; as to the circumstances, if anye be, I meane, vppon further advice, further to aunswear. And so I assure you all, that thoughe, after my death, you may haue many stepdames, yet shall you never anye a more naturall mother then I meane to be vnto you all.



Mr.

Mr. STUBBES to Q. ELIZABETH,
*during his Imprisonment for writing a Libel on her intended Marriage.**

YF my lotte, most dread and gracious Soueraigne, when it was at the beste, was yet so lowe, as I neuer was worthe one least looke of your Maiesties eyes; howe shoulde I, nowe that I ame in bodelie bondes, and, which is the great captiuitie of myne afflicted minde, in this highe indignation of your Maiestie, be yet so hardie to craue that patience of your Royall cares, as to haue my humble wordes harkened vnto? Surely ~~even~~ this emboldeneth my panting harte, that, as the King of Kinges, the Lord of heauen and earthe, dothe take to his singuler commendacion, and redelye heareth burdened mindes owt of their deepest dongeons; th' effect of
 which

* Vide the Proclamation for discovering the Authors hereof, in the former part of this volume.

which his promisses I haue, by his mercie, felte in this time of myne humbling; even so that Princes, which are his visible Maiestie among men, to endeaour to resemble the L. of Lordes, not onlie in chieffest authoritie and foueraigne commanding, but chieffie in that which he saith is *ouer all his workes*, that is, *mercie and forgiuenes*; whearvnto comes, as an addition of sustaining me in this hartning, that my Prince is a Christian Ladie, whose naturall inclination to pittie religion hath also taughte to haue compassion, whearof I haue seen many experiences, to the great name of her clemencie, and no small support of my troubled minde; and as those praiers, which haue any promise of hearing from God, must be qualified with a sorrowfull acknowledgment of the synnes wee haue committed, and of his gracious pardon to be bestowed on vs vnderfuerdlie; even for ame I the boulder to offer this supplicatorye submission and petition into your Maiesties handes, because it is the verie true and vnfained witnessing of my prostrate

trate harte, laden with grieff to haue, by this acte, incurred your Princelie displeasure, and to haue disquyeted or troubled your gracious harte, whearvnto I haue and ever shall contynewallye wishe all happie and constant contentation; and ame the sorrowfullest man in the worlde, that one minute of the contrarye sholde fall owt, and that by the moste vnhappie man, in that respect; who, if I had supposed this thinge wolde haue reatched foe highlie, either in offence or disquiet to the minde of my naturall Queene, or in so haynous breeche of the lawes for your Maiesties peace, I wolde moste willinglie haue redeemed the paine for one hand with both handes; and rather to haue had no lyfe, then to fall in my Princes thoughte for a suspect subiect of dowbtfull loyaltie, or to be recorded in foe highe a Court of this lande for a miserable turbulous wretche, seekinge to interrupt her peace, and that State by whom I stande, and cannot by anye other chaunge be chaunge, but from worffe to worffe. Submittinge myselffe, therefore,

therefore, in all truthe and humblenes of harte vpon my knees, to the highe censure of your royall wisdome, and to that iudgment which is giuen against me by lawe, as towching my owtward fact, and euerie circumstance theirow, I craue, by your most gracious favour, pardon to saie theise fewe wordes for my selfe, the contrary whearof I cannot saie, though it were to saue my head; that is, that my poore harte neuer conceiued malitious thought, or wicked purpose, against your Maiesties parson or state; but ioyed and reioysed in your life, helth, honor, and peace; iudging the contrarye to be the greatest calamitie earthlie that colde befall either to this Commonweale, or my priuate estate, which, as trulye as I speak, and according to my thought, I pray him that is the revealer of secrett thoughts, and who hath the Princes hart in his hande, to worke even that perswasion which is according to the simple and sincere truthe of that I write; whearvpon, if theire might ensue first and principallie

some better conceiving, or at least not so evell opinion, of my single-hearted allegiance; and, secondarelie, some mitigation of your great indignation; I wolde reckon but as in the third place, and for an accessarye benefitt, the pardon of my hande, The whiche, vnlesse yt maie like your gracious Maiestie, of your free mercye and accustomed pittie, to giue me againe, there is nothing in me alredie to move youe, neither can I promisse any newe and worthy recompence of service dewe for so great a grace; for, alas! What can my poore hande performe? And whatsoeuer my hearte can wishe your Maiestie hath heartofore deserved whollie by greater benefitts vnder your government; this then can be the onlie vse of it, even to bear yt abowt with me, while I liue, for an evident gage of your prince-like, lady-like, Christian, free mercie towards me, provoking other, as yt wear, by the liuelie speaking theirow, to deserue well of her by well-doinge, who is so reddie to doe well withowt desert, and to be

be gratiouſſie mercifull to ſoe grevous an offendour. The Lorde God cut of bothe their handes, and ſhorten their armes, who doe not, with all their hart, praie for your everlaſtinge lyfe in heauen, after your godlie, longe, happie, honorable, helthfull, and ioyfull lyfe here on earth. Amen.

STUBBES.



*To the QUEENE'S MAJESTIES Most
Honorable PRIVIE COUNSELL.*

IN all humble and piteous wise besecheth
your Honors Iohn Stubbes, now a double
close prisoner, first, by her Maiesties
highe displeasure; and then by reason of a
fore wounded and feeble bodie; that, for
so much as the same Iohn Stubbes hath no
longer his one hande to declare his owne
grevous plight, he maie haue your honorable
patience to heare these gronings of his
greeued harte; as also that, by your Honors
godlie and pitifull meanes, they maie
be made knowen to her Maiestie. This
wounde of my bodie, Right Honorable,
though it be great, yet it is but a wounde
of the bodie; but the continewaunce of
her Maiesties highe indignation perceth
deeper, and inwardlie woundeth the minde,
in suche sorte as it worketh back againe on
my bodie, and affecteth my owtward
wounde; and, because the laying fourth of
my

my afflicted estate were not inoughe to moue compassion, vnles also my hart stood curie waie so disposed as became me, this I craue further, with your Honors leaue, that I maie speake frome an vnfained harte, which is, that it hartelie greeveth me to haue greened or offended her Maiestie, or to haue broken any of her lawes; and that, not so mutche for the punishment fallen vpon me, as that I ame most loth to be the cause of any trouble to her Maiestie and the State, whose peace and prosperitie I must of conscience praye for and procure. And for the owtward fact, whearin myne offence consisteth, I humble submitt my-felffe to the highe censure of her Royall Maiestie, and the graue wisdomes of her Honorable Counsellours; and, as the iudgment passed by lawe against me doth stopp my mouth to saie contrary theirvnto, foe I beseech the Lorde, that my hart maie never murmurr or repine against it, in any secrett thoughte. What my owtward behaviour was at the barr, and on the scaffolde,

folde, I referr to the reporte of them that harde and fawe; as towchinge my harte, God knowes howe, in bothe places, my chief care was to committ nothing contrary to the dewtie of a true Chriftian man, or a faithfull fubieft to our moft gracious Queen Elizabeth, either in myne owne perfon, or by example to others; your honorable inclination of Chriftian pittie towarde the difcomforted and greeued wilbe as much moued by thefe fewe broken fpeatches, as if my fadd hart laye fighing, and my handles ftompe laye bleedinge before youe; refting myfelffe theirfore vpon the fame, I humblie recommend my forrowfull harte, my painfull bodie, and my whole eftate, afflicted as it is, firft to God, and then to her Maieftie; whome if it maie please, of her accuftomed grace, by your honorable mediation, to releafe me of this ftreight reftrainte, I hope ſhe ſhall faue that life, whiche ſhall alwaies owe itſelffe to her Maiefties ſervice, as their where it is dewe. The Lord contynewe your Honors

nots happie estate vnder her Maiesties long,
peaceable, and honorable reigne. Amen.

The selffe-same pitifull and humble sute,
which I haue presented to your Lordship
alreddie, together with the rest of her Ma-
iesties Privie Counsaile, by generall let-
tres of supplication, I ame boulded to re-
commend alsoe a parte to your honorable
compassion by these fewe petitionarye lynes,
whearynto, me thinks, I ame moved by
some good reason, vnder your Lordships
favour, and this it is; that, even as the
Lorde God directed the first examining of
me to your Lordship, so I hope it will
please him, by the same, to giue me a
good issewe of my troubles; and as, be-
fore the matter founde owte, he then gaue
you the deligent endeavour of a vigilant
Magistrate to examine and resiste, by timelie
foresight, any thinge that might fall owt
perilous to this Common-welthe, whearof
you haue not the least chardge, as well in
Counsaile of the State as for administracion
of

of Justice; even soe, nowe that the matter is nakedlie revealed. and the worste theirow fallen vpon myselffe, withowt any other disturbaunce to her Maiesties comon peace, whearof I thanke God more then for my life; I hope verelye, and that with mutche comforte, to finde in your Lordship that noble disposition which delighteth in procuringe mercie, and that Christian pittie which taketh pleasure in comfortinge oppressed hartes. I cannot tell howe to move your Honor hearvnto by any reason drawen from myne owne person, vnles the Lorde onlie doe worke it; ffor, if I sholde alledge my humble behaiour before the Iudgment-seat, it was no more then the reverence of that place teacheth any man of comon honestie. Yf I sholde remember my dewtifull suffering the punishment, in so mutche as in my bitterest extremitie, and immediatlie after my hande cutt of, even vpon the place, the Lorde gave me grace to speake these wordes from an vn-sayned harte, 'God saue the Queen!' yet

yet was all this no more then every man
 sholde doe which maketh conscience to
 giue none euell example to others of the
 left repining thought against Gods sacred
 Magistrate, or dewe execution of iustice.
 If I sholde reckon vp my longe imprison-
 ment, my painfull wounde, my weke
 wretched bodie, my want of abilitie to
 bere these exceeding extraordinarie ex-
 pences, and the present shipwracke of my
 poore estate; all these are but the sowre
 frutes growing by my owne offence, whear-
 of I haue not had a light taste of pallatte,
 but digested theme into every veine of my
 harte; somthinge yt maie speake for me,
 that my poore wife and a little childe, ij
 fillie innocents in mine offence, haue yet
 their great parte in all these myne aduer-
 sities. But this is the some of all I can
 saie for pittie, that the losse of my haunde
 dothe not more wounde my bodie, then it
 peerceth my minde soe highlie to haue of-
 fended and griued her Maiestie, vnto
 whome I ame soe mutch bounde in bodie
 and

and fowle. And further, it is myne exceeding sorrowe to haue transgressed her Majesties lawes, which I haue euer loued for the wisdomē that is in theme, and honored for the necessitie that is of theme. Finallic, most vnhappye doe I esteeme myselfe in doing any thinge that might haue troubled the long peace of her Maiesties State, whiche hath nourished me in my youthe, and whearin I desier to waxe olde, and after which I neither wishe to live, nor feare to die. Yf, in all these lamentable respects, yt maie please her Maiestie to graunte mercie to me, and your good Lordship haste yt for me, soe as my minde maie be released of the grevous bondes of her hevie displeasure, and my bodie freed, vnder suche condicion as shall seme good, from this vncomfortable and chardgeable imprisonment, your Lordship maie soe be a mean to save the languishing lyfe of him who, if he can doe nothing els, yet shall he live to praie for and reioice in her Majesties longe life and happye raigne over vs:
and

and to your Lordship he shalbe singulerlie
 bounde to wishe, besides the increase of
 earthlie honor, the effectuall accomplish-
 ment of those promisses, whiche our mer-
 cifull God maketh to theme, and their many
 generations, which are *pitifull* and *lowe mer-*
cies. To the which Lord God I hartelie
 comend her Maiesties Royall estate over
 vs, and your honorable contynewaunce vn-
 der her favour.

Your LORDSHIPS

The howse which
 is my prison, the
 3 of Dec. 1579.

Humble suiter in bondes.

LORDE

**LORDS of SCOTLAND to certen
SCOTS opposing the KING in his
Minority.**

Temp. EDWARD the vj.

ALBEIT wee might lay fourth before
your eyes perticulerlie howe evell
you haue deserued of the Comon-welth of
this our natieue contrie, whearin wee were
borne, in that ye haue bene the verie in-
struments and occasion bothe of your owne
trouble and punishment, and also of the
great calamitie that our hole countrie and
poore people haue had, and dailie doe suf-
taine, through this vnnaturall warr and evell
discorde; yet, not meaninge to irritate
youe by repeticion of things vnpleasaunt,
which, to our grieffe, are over many, and
whearof, wee doubt not, your owne con-
sciences doe accuse youe; but rather in-
tending, by givinge youe this wholesome
admonition, to dischardge vs, first to God,
and next before the worlde, that wee haue
fought

fought youe to be wonne where through;
 in case be, your owne obstinate wilfulnes
 cast the vtermost of the plague and pu-
 nishment vpon youe, yt maie rightlie be
 adiodged to be in your owne default. This
 consideracion hath moued vs, by this Let-
 tre, to require youe to consider with your-
 selves in comon, and euerie one in perti-
 cular, the ground and circumstance of the
 cause and quarell that youe pretend; your
 owne present condition; with whome it is
 that youe contende; and what, probablye,
 must be the end of all. The ground is
 touching the deprivation of the Kinge, our
 Soueraigne L. from his Crowne and Royall
 authoritie, dyuers times intended by some
 of youe, and yet, by Gods Prouidence, al-
 waies disappointed. For the cause amonge
 youe are men that wear as earnest to pro-
 mote yt as any wear, and by the same dy-
 uerse of youe acquiered honor, good re-
 porte, and benefice: But, since youe re-
 iected his Highnes obedience, you haue
 found your reward reproch, oblique, and
 scorne; and your intentes oftentimes frus-
 trate.

trate. As to your oppreffion of that towne whear the feat of Iuftice fhoulde remaine for the weale of thofe fubiefts, youe haue not onlie impovryfhed th'inhabitaince of the towne, but haue made yourfelues contemptible to this hole nation. And nowe youe haue to laye your compte, whether the ffewe nombre of youe remaininge fhall conquest and overthrowe vs all; or if, by likelihood, wee be not more able to make youe conformable: Your contention is for displacing of the Kinge, our Soueraigne Lorde; fome of youe beinge the chiefe instruments of his promotion, and the greateft parte of youe all havinge promiffed and fworne obedience to hime.

He is, ye fee rifing fonn, and shortlie wilbe able, God willing, to difcerne this quarrell himelfe by courfe of age; and then mnft he either be obayed, and peace and iuftice reftored in this Comon-welthe; or ells the force of youe compafinge that towne and caftle muft vndoe hime whose fubiefts wee proue ourfelves to be, and,
confequentlie,

consequentlie, exterminate vs and our posteritie. What ground youe builde on in your enterprize, or what certaintie youe can looke for by the cource youe are in, let euerie one of youe consider by yourselffe, and looke vpon the inconveniences of this warr, yf it shall contynewe, and of the fruits that peace and iustice wolde bring. Call also to your remembraunce the desolation that hath bene in other regions of Europe next vnto vs, and of late yeares through warrs aswell forreine as intestine; and yet are the same at this daie for the most parte quyeted, and peace restored, either by victorie, or the weakest hath yeelded to intollerable condicions. Take heed that youe maintaine that cause by your proper force, or not; or what abilitie youe haue to contende in yt, yf the Kinges house and municion wear not at your deuocion. To be short, this realme maie no longer sustaine this contempt, rebelled and confuted state! But either must the Kinge, our Soueraigne Lord, and his authoritie be obeyed; that towne of Eden-

U 2

brough

brough sett at libertie, and the seat of Iustice restored: or ells must wee giue our liues, and emploie our substaunce and friendes in the quarrell. And, as wee haue orderlie proceeded heretofore by lawe against youe, so, before the iust execution theiros, which wee maie not nor cannot leaue vndone, wee haue thought good to giue youe this admonicion, that youe maie eschewe in time the inconvenient perell and daunger approching; which aduise if youe ffollowe, then will wee trauaile soe farr as in vs shall lie for your relief and safetie. And, if our admonicion be reiected, then wee protest that, as youe yourselves haue bene and are the occasion of all the euell and extremitie that hath followed your obstinacie and contempt, soe, whatsoeuer harme or inconvenience happen to anye of vs, in prosecution of this iust cause, that our bloodes and States shalbe required at th'ands of your posterities.

A LORD

A LORD of SCOTLAND to QUEEN
ELIZABETH.

Pleaseth your Maiestie,

UPON the vij daye of this instant Iuly, there was a meetinge kept at one accustomed place, called The Kydyfwyre, on the frontyers, betwixt the Warden on the midle marches of England and a Gentleman seruant, deputie Keeper of Lyddesdaile, vnder my nephewe, the Earle of Anguste; where, after meetinge and good iustice and redresse in the beginninge, at last, some question falling betwixt the Officers, although without any actuall offre of iniuries by waie of deed on our mens parties, the disordered people of Kinsdale, Ryddaile, and others your Highnes subiects, violating the proclamation of truce, by shott of pistolettts and arrowes, presentlie slewe ij Scottishmen, even in the sight and verie neare the Officiaries; perceiving the remnant of our people so outrageously, that they, being farr driuen

U 3

from

from their standing, at length in their defence, after the slaughter and hurting of sondry Gentlemen and others of this nation, your Maiesties subiects haue happened in the ende to receive such losse and detriment as I am hartelie sorie of; whearof I I haue more ample informed the LL. of your Highnes most honorable Privie Counsaile, as vnwillinge to weary your Highnes with so lardge a narration.

God is my witnes, and my by-past actions haue witnessed with what earnestnes and sinceritie I haue studied to enterteine the happie peace and good amitie begonne with your Maiesties raigne, and contynewed to this daie, betwixt these two kingdomes; and howe carefull I haue bene to avoyd all occasions tending to the preiudice theirow. Nowe, in this case, as I haue receiued information, so simplie haue I thought good to notifie the same vnto your Highnes; humble and earnestlie beseeching your Maiestie to direct chardges to your Highnes Wardens and Officers on the frontyers, straightlie

lie commaunding them the obfervance of the peace and good amitie, and inhibiting all inordinat attempts tending to the violating theirol. As for the partie of the Kinge my. Soueraigne, your Highnes dear cofin, and this his realme, no dewtie, tra-uailes, or good will, that may quiet the mifliking growin in this late unhappie accident, and renewe the former good intelligence and amitie, fhallbe omitted.

Expecting your Highnes gracious and fauorable aunfwere towching the order which your Highnes wold haue, in this behalf, followed owt, I humblie take my leaue, befeching Almighty God to prosper your Highnes in a longe and happie raigae.
Dat. 8 Iulij, 1575.

The

The under-written Memorandum was found (among other Curiosities) in the Cabinet of the late JOHN BROWNING, Esq. of Barton, near Bristol.

ITEM, that Maister Canynge hath delivered, this 4th day of July, in the year of our Lord 1470, to Maister Nicolas Petters, Vicar of St. Mary Redcliffe; Moses Conterin, Philip Barthelmew, Procurators of St. Mary Redcliffe, afore said; a new sepulchre well gilt with golde, and a civer thereto.

Item, An image of God Almighty rising out of the same sepulchre, with all the ordinance that 'longeth thereto (that is to say) a lathe made of timber and the iron-work thereto.

Item, Thereto 'longeth Heaven, made of timber and stain'd clothes.

Item,

Item, Hell, made of timber, and iron-work thereto, with Divels to the number of 13.

Item, 4 Knights armed, keeping the sepulchre, with their weapons in their hands; that is to say, 2 axes and 2 spears, with 2 pates.

Item, 4 payr of Angels wings for 4 Angels, made of timber and well painted.

Item, The Fadre, the Crowne, and Visage, the Well with a Cross upon it, well gilt with fine gould.

Item, The Holy Ghost coming out of Heaven into the sepulchre.

Item, 'Longeth to the 4 Angels 4 Chevaliers.

The

1103 1104

*The Prince of SPAINE's Receiving
into Bruffells, i Ap. 1549.*

THE Prince of Spaine, beinge come, the last of Marche, to a place of the Ladie Regents, ij Dutch miles distant frome this towne, was mett their by the French Queene, the Ladie Regent, and the Dutchesse of Loraine; whear they all lodged that night. The daie folowing, which was the first of Aprill, after dinner, the French Queene returned to Bruffells to keep the Emperour company, who was then in his Diet, and theirfore yssued not fourth of his pallace. The Prince, with other Noble men, tooke their waie towarde a great and faire plaine, distant ij English miles from this towne; which, beinge environed with sondry small hills, rather somewhat extending in length, then much raised in heichte, representeth vnto the beholders a right pleasaunt and beautiful sighte, in the midst whearof the Lady Regent had caused a great and gorgious howse, or standing, to be made, containing

ing 250 paces in length, and about tenn in bredth, with xxxv great windows in the same; whearof iij in the midst whear somewhat greater and higher than the rest, and occupied the space of a fair chambre, or separate place, for the parsonage of most honor to stand in, the same with the rest of the howse, being sumtuousslie painted and overlayd with garlands and fuellage of hearbes and trees, such as the season of the year suffred to be most grene; whearin were also intermingled sondry sortes of counterfaite fruites, very perfectlie made couloured. The iij greatest windowes before remembred were all over couloured with clothe of golde, and in each of them ij cushions of the same to leane on. Ouer the middlemost of which windowes are painted curiousslie the Prince of Spaines armes, on the right haunde; the Frenche Queenes and the Ladye Regents on the leste. After that the Prince and Lady Regent, accompanied with the other Noblemen and Ladies, were alighted at this howse, and, each person placed according to his degree,

degree, the prepared tryumph began; for the better vnderstanding whearof, it is to be noted, that ij bandes, bothe of horsemen and footmen, in manner of ij armies, were incamped about half a mile asonder, eche parte beinge entrenched and fortified with their mounts, flankes, and other deuises, after the forme and manner of warr; having on either parte iij Ensignes of footmen, and Gentlemen on horsback with targetts, after the manner of demilaunces; and light horsemen with targetts like hangours; xl harquebuses on horsback after the Alman fashion, ;.xxx men at armes well mounted, and their horses barbed, and xxiiij peeces of ordinaunce. I omitt here to speake of the sumptuous trappings, the fair and costlie armour, the braue and gorgeous plumages, the sondry strainge and sightlie deuises whearwith each person, according to his estate and degree, was furnished: A matter over longe for so short a discourse, and no lesse comberous to be written, then tedious to be redd. The one of these twoe armies, being all in green,
bothe

bothe horsemen and footmen, and their standards and ensignes of the same, was guided and ledd by the Prince of Peermount, a Gentleman dowlles of, a rare worthines, and esteemed, with some good cause, as well for his Nobilitie and estate, as for his vertues qualities, bothe of the Emperour and all other Noble persons of this Court. The other bande had to their Captain Mounfr. de Ritches, of the Emperours Chambre, and Knight of the Order; who with his men, wear apointed all in white. But of these tow incamped armies, the Prince of Spaine beinge come to his standing, as is before remembered, the Hungarians yssued first to the——

N. B. The rest is wanting in the MSS.

*The following is inserted to shew that
Spiritual Quackery did not origi-
nate in the Days of OLIVER CROM-
WELL, as this pure spiritual Me-
dicine is found in a MSS. dated
1579, and was a Preparation or-
dained by the Puritans of those
Times for the Soul's Health.*

A most HOLESOME MEDICIN for the
Soule of Man.

TAKE a quart of repentaunce of Ny-
nive, and put thereto bothe your
handfulls of fervent faithe in Christs bloode,
with as much hope and charitie of the
purest that you can gett or find in Gods
shopp, of eche a like quantitie; and put
it into a vessell of cleane conscience, and
let it boile well in the fier of loue till thoue
seest, by the eye of faithe, the blacke
some of the love of the worlde stinke in
the

the stomack: Then skyme it of cleane with
the sponc of faithfull prayers; that done,
put in the powder of patience, and take
the immaculate clothe of Christs pure in-
nocencie, and straine it together through
into Christs cupp: Then drinke it burning
hote betimes next thie harte: This done,
rest from thie beaslle conversation, vsed
in time past, vpon the bedd of Christs pure
innocencie, and cover thee warme with as
many clothes of amendment of lief as God
shall strengthen thee to bear: That thou
masse sweat out all the vile poison of covet-
ousnes, idolitrie, and the participation there-
of, with all kinde of whordome, begger-
lie pride, oppression, extorcion, sedition,
vsurie, prodigalitie, fwaring, lyinge, flaunders-
inge, envying, wrathe, sects, thefte, murder,
drunkenes, glottonye, and slowthe. With
suche like sweat clean of thie harte, thie
bones, thie bodie, with all thie other pow-
res or partes of thee: And ever wash thie
harte and eyes with the pure water of humi-

litie, myxed with the fear of God; and laye the sweet cammamell of good conversation hard to thie nose, lest thou sholde smell more then thine owne; and when thou feelest thie selffe altered from all these aforenamed vices, take the powder of saie well, and laie it vppon the top of thie tongue, to savour thie mowth with all, and the eares of the hearer; but drinke thrise soe mutche, doe well dailie, and then take the oyle of good works mixed with the same mercie that God hath willed vs to vse, and annoynt thearwith thine eyes, thie ears, thie lippes, thie hart, and thie hands throwlie, that they maie be light, nimble, quick, and reddie to minister to the poore and disperfed members of Jesus Christe, even as youe are able, or see occacion; but beware thoue takest not winde in ministring therof, least the deadlie dust of vaine glorie and ipocrisie do thee mutche harme; and keep a good diet for thie head sake, vse the hote brothe of hollines and righteousness contynuallie, and feed thieselffe well

well with the oyle of Gods peace; and this
 done, arise from synn willinglie, and walk
 this course worthelie, and take vp Christs
 crosse boldlie, and beare it thankfullie, and
 thou shalt liue euerlastinglie.



*The Ordinances, Statuts, and Rules,
made by JOHN Lord TIPTOLFE,
Earl of Worcester, Constable of
England, by the Kings Commande-
ment, at Windsere, on the 29th of
March; and commanded in ELIZ.
4; to bee obserued or kept in all
Maner by Justices of Peaces Royall
within this Realme of England.*

RESERUINGE alwaies to the Queene,
and to the Lord present, the attri-
bution and gift of the prize, after the ma-
ner and forme accustomed. For their de-
meritts according to the articles ensueinge:

How many waies the prize is
woone.

First, Who so breaketh most speares, as
they ought to bee broken, shall haue the
prize.

Item,

Item, Who so hitteth three times, in the fight of the hearme, shall haue the prize.

Item, who so meeteth too times, cour-
nall to cournall, shall haue the prize.

Item, Who so beareth a man downe
with stroke of a speare shall haue the prize.

How many waies the prize shall
be lost.

First, Who so striketh a horse shall haue
no prize.

Item, Who striketh a man, his back
turned, or disarmed, of his speare, shall
haue no prize.

Item, Who so hitteth the toile 3 times
shall haue no prize.

Item, Who so vnhealms himselfe too
times shall haue no prize, vnles his horse
doe faile him.

How

How broken speares shall be allowed.

First, Who so breaketh a speare, between the saddle and the cournell of the hearme, shall be allowed for one.

Item, Who so breaketh a speare, from the cournall upwards, shall be allowed for two.

Item, Who so breaketh a speare, so that hee strike his aduersary downe, or put him out of his saddle, or disarmes him in such wise as hee may not runne the next course after, or breaketh his speare cournall to cournall, shall be allowed as three speares broken.

How speares broken shall be disallowed.

First, Who so breaketh on the saddle shall be disallowed for speare-breaking.

Item,

Item, Who so hitteth the toyle once shall be disallowed for too.

Item, Who so hitteth the toyle shall, for that blow the second time, bee abated three.

Item, Who so breaketh a speare, within a foot to the counnall, shall bee adiudged as no speare broken, but a faynt attaynt.

For the prize to bee giuen, and who shall be preferred.

First, Whoso beareth a man downe out of the saddle, or putteth him to the earth, horse and man, shall haue the prize before him that striketh counnall to counnall too times.

Item, Hee that strikes counnall to counnall too times, shall haue the prize before him that strikes the fight three times.

Item, Hee that strikes the fight three times shall haue the prize before him that breaketh most speares.

Item,

Item, If there be any man that furnissheth in this wise, which shall be deemed to haue bidden longest in the field healded, and to haue runne the fayrest course, and to haue giuen the greatest strokes, and to haue holpen himselfe best with his speare, hee shall haue the prize.

JOHN, WORCESTER.

At Tournay.

TWO blowes at the passage, and tenne at the ioyninge, more or lesse as they make it. All gripings, shockes, and foule play forbidden.

How prizes, and Tournay, and barriers are to be lost.

Hee that giueth a stroke with a pike from the girdle downward, or vnder the barrier, shall winne no prize.

Hee

Hee that shall haue a cloafe gantlett, or any thing to fasten his sword to his hand, shall haue no prize.

- Hee whose sword falleth out of his hand shall winne no prize.

Hee that stayeth his hands in fight on the barriers shall winne no prize.

Hee whofoeuer shall fight, and doth not shewe his sword to the Judges, before, shall winne no prize.

Yet it is to be vnderstood that the Challengiers may winne all these prizes against the Defendants.

The Maintainers may take aide or assistance of the Noblemen, of such as they shall like best.

SONNETS

BY

JOHN HARINGTON, Esq.

And some OTHERS, 1547.

I.

A Softe as I beholde and see
The sov'raigne bewtie that me bownd ;
The neare my comfort is to me
Alas ! the fresher is my wound,

II.

As flambe dothe quenche by rage of fyre,
And ronninge streames consume by raine ;
So doth the fight that I defyre
Appease my greif and deadly payne.

III.

Lyke as the flye that seeth the flame,
And thincks to play her in the fyre ;
That fownd her woe, and fought her game,
Whose greif did growe by her defyre.

When

IV.

When first I saw those cristall streames
 Whose bewtie made this mortal wound,
 I lytle thought, within those beames,
 So sweete a venome to have fownde.

V.

Wherein is hidd the crewell bitt
 Whose sharppe repulse none can resist,
 And eke the spurr that straynes each witt
 To ronne the race against his list.

VI.

But wilfull will did prick me forthe,
 Blynde Cupide did me whippe and guyde ;
 Force made me take my grief in worthe,
 My fruitlesse hope my harme did hyde.

VII.

I fall, and see myne owne decaye,
 As he, that beares flambe in his brest,
 Forgeats, for payne, to cast away
 The thing that breadeth his unrest.

VIII.

And, as the spyder drawes her lyne,
 With labour lost I frame my fute ;
 The fault is hers the losse is myne,
 Of yll fowne seed suche is the frute:

S O N N E T . II.

I.

WHEN youth had led me half the race
That Cupids scourge did make me ronne,
I looked backe to meete the place,
From whence my weary course begonne.

II.

And then I saw how my defyre
By guyding ill hadd lett my way,
Whose eyes, too greedie of their hyre,
Had lost me manye a noble praye.

III.

For when in sight I spent the day,
And could not clooke my greif by game;
The boyling smoke did still bewray
The fervent rage of hidden flame.

IV.

And when salt teares did bayne my brest
Where love his pleasaunte traynes had sowne;
The brewt thereof the frewt opprest,
Or that the bloomes weare sprung and blowne,

And,

V.

And, wheare myne eyes did still purfue
 The flyeng chace that was their quest,
 Their greedie lookes did ofte renew
 The hydden wound within my brest.

VI.

When everye looke theise cheekes might stayne
 From deadly pale to flaminge redd;
 By outward signes appeared playne
 The woe whearwith my heart was fedd.

VII.

But all to late Love learneth me
 To paynt all kinde of colours newe;
 To blynde their eyes that ells should see
 My sparkled cheeks with Cupids hew.

VIII.

And now the covert brest I clayme,
 That worships Cupid secreatllye,
 And nourisheth his sacred flame,
 From whence no blasfing sparks do flye.

S O N N E T ' III.

By JOHN HARINGTON, 1543, *for a Ladie moche
in Love.*

I.

O Happie dames! that may embrace
The frewte of your delight,
Helpp to bewayle the wofull case,
And eke the heauey plight
Of me that wonted to rejoyce
The fortune of my pleasaunt choyce :
Good Ladies helpp to fill my mourning voyce.

II.

In a shipp fraught with remembraunce
Of wordes and pleasures past,
He sayles that hath in governaunce
My lyf whyle it will last;
With skalding fighes for lack of gayle,
Furthering his hope, that is his faile,
Towarde me the sweete porte of his availe,

III.

Alas! how oft, in dreames, I see
Those eyes that were my foode;
Whiche somtyme so rejoyced me,
That yet they do me good:

Whearwith

Whearwith I wake with his retourne,
 Whose absente flambe did make me bourne,
 But when I fynde the lack, Lord ! how I mourne !

IV.

When other lovers in armes acrosse
 Rejoyce their chief delight,
 Drowned in teares to mourne my losse,
 I stand the bitter night
 In my windowe, wheare I may see
 Before the wyndes how the clouds flye,
 Lo ! what a maryner Love hath made me.

V.

And in green waves, when the salt floodd
 Dothe ryse by rage of wynde ;
 A thousand fancies in that moode
 Assayles my restless mynde.
 Now fear I drencheth my sweete foe,
 That with the spoyle of my heart did goe,
 And left me, but, alas ! whye did he so ?

VI.

And when the seas waxe calme agayne
 To chace from me annoye ;
 My doubtful hope dothe cause me playne,
 So dread cutts off my joye.
 Thus ys my wealth mingled with woe,
 And of each thought a doubt doth groe,
 Now he comes, Will he come ? Alas ! no, no.

S O N N E T IV.

SO crewell pryson how could betyde alas !
 As prowde Wyndfour, wheare I, in lust and joy,
 With a Kings sonne, my childishe yeares did passe,
 In greater feast then Pryams sonnes of Troye.
 Wheare eache sweete place retourns a taste full
 fowre,
 The lardge greene courts wheare we were wont
 to rove,
 With eyes cast upp unto the maiden towre,
 And easye sighes, such as folke draw in love.
 The stately sales, the ladies bright of hewe,
 The dawnces short, long tales of great delight ;
 With wordes and lookes that tygers could but rew,
 Wheare eache of us did pleade the others right.
 The palme playe, wheare, disposed for the game,
 With dazled eyes, oft we, by gleames of love,
 Have myst the ball, and gote sight of our dame,
 To bayte her eyes which kept the leades above.
 The graveld grownd, with sleeves tyed on the helme,
 On foming horffe with swordes and frendlye
 hartes ;
 With cheare as though the one should overhelme,
 Wheare we have fought and chafed oft with
 dartes:
 With silver dropps the maydes yet spred for rewthe,
 In actyve games of nymblenesse and strength;
 Wheare

Where we did strayne, trayned by swarmes of
youth,

Our tender lymbes that yet shott upp in lengthe.
The secreat groves whiche ofte we made refownde

Of pleasaunt playnt, and of our Ladies prayes,
Recording softe, what grace eache one had fownd ;

What hope of speede, what dredd of long delays,
The wyld forest, the clothed bolts with green,

Wyth raynes avalde, and swyfte ybreathed horffe,
With crye of hownds, and merrie blasts betweene,

Where we did chace the fearefull hartt of force.
The voyd walls eke that harbourd us each night,

Whearwith, alas ! revive within my brest
The sweete accorde such sleapes as yet delight ;

The pleasaunt dreames, the quyet bedd of rest :
The secreat thoughts, imparted with suche trust,

The wanton talke, the dyvers change of play ;
The frendshipp sworne, each promesse kept so just,

Whearwith we past the wynter nights away.
And with this thought the blood forsakes my face,

The teares berayne my cheekes of deadlye hewe ;
The which, as sone as sobbing fighes, alas !

Upsupped have, thus I my playnt renewe.
O place of blysse, renewer of my woes !

Geve me accompt wheare is my noble feare ?
Whome in thie walls thou didst each night en-

close
To other lief, but unto me most deare ?

Each

Each wall, alas! that doth my sorrow rewe,
 Retournes therto a hollow sound of playnt;
 Then I alone, where all my freedom grew,
 In prison pyne, with bondage and restraynt:
 And with remembraunce of the gretter greif,
 To banish thence I fynd my chief relief.



SONNET

S O N N E T V.

Pace non trono.

I FYNDE no peace and all my warre is done,
 I feare and hope, I bourne and freefe lyke yse;
 I flye above the wynde, yet cannot ryse;
 And nought I have, yet all the worlde I season,
 That loofeth, nor lacketh, holdes me in pryson,
 And holdes me not, yet can I escape no wyfe.
 Nor lets me leewe, nor die at my devyce,
 And yet of death it giveth none occafion.
 Without eye I fee, and without tongue I playne;
 I defyre to perifhe, yet afke I health;
 I love another, and yet I hate my felf,
 I feede in sorrow and laughe in all my payne,
 Lykewyfe pleafeth me both death and lyf,
 And my delight is cawfer of my greif.

S O N N E T VI.

Fiamma dal ciel.

Vengeance must fall on thee, thow filthie
 whore
 Of Babilon, thow breaker of Christs fold,
 That

That from achorns, and from the water colde,
 Art riche become with making many poore.
 Thow treasons neste that in thie harte doſt holde
 Of cankard malice and of myſchief more,
 Than pen can wryte, or may with tongue be tolde,
 Slave to delights that chlaſtitie hath ſolde;
 For wyne and eaſe which ſetteth all thie ſtore
 Uppon whoredome and none other lōre,
 In thye palſaſ of ſtrompetts yonge and olde
 Theare walks Plentie, and Belzebub thye Lorde;
 Guydes thee and them and doth thye raigne up-
 holde:
 It is but late, as wryting will recorde,
 That poore thou weart withouten land or goolde;
 Yet now haſte golde and pryde, by one accorde,
 In wickedneſſe ſo ſpreadd thie lyf abroad,
 That it dothe ſhynke before the face of God.

SONNET VH.

Fontana di Dolor.

SPRING of all woe, O den of curſed ire,
 Scoole of errour, temple of hereſye;

Thow

Thow Pope, I meane, head of hypoerasye,
 Thou and thie churchē, unsatiat of desyre,
 Have all the world filld full of myserye;
 Well of disceate, thow dungeon full of fyre,
 That hydes all truthe to breed idolatrie.
 Thow wicked wretche, Christe cannot be a lycr,
 Behold, therefore, thie judgment hastelye;
 Thye first fownder was gentill povertie,
 But there against is all thow dost requyre.
 Thow shamelesse beaste wheare hast thou put thie
 trust,
 In thie whoredome, or in thie riche attyre?
 Loe! Constantyne, that is turned into dust,
 Shall not retourne for to mayntayne thie lust;
 But now his heires, that might not sett thee
 higher,
 For thie greate pryde shall teare thye seate a son-
 der,
 And scourdge thee so that all the world shall won-
 der.

SONNET

S O N N E T VIII.

PLAYNE ye, myne eyes, accompanye my harte,
For, by your fault, lo, here is death at hand !

Ye brought hym first into this bitter band,
And of his harme as yett ye felt no part ;
But now ye shall : Lo ! here beginnès your smart.

Wett shall you be, ye shall it not withstand
With weeping teares that shall make dymm your
fight,

And mystic clowdes shall hang still in your light.

Blame but yourselves that kyndlyd have this
brand,

With suche defyre to strayne that past your might ;

But, since by you the hart hath caught his
harme,

His flamed heat shall sometyme make you warme.

S O N N E T IX.

I SEE my playnt with open eares
Is heard, alas ! and lawghinge eyes ;

I see that scorne beholdes my teares,

And all the harme that happ can devyse.

I see

I see my lyf away so weares,
 That I myself myself despyse;
 And moſte of all whearewith I ſtryve
 Is that I ſee myſelf alyve.

S O N N E T X.

THE wandring gadling in the ſommer tyde,
 That ſyndes the adder with his reſtleſſe foote,
 Sterts not, diſmayde ſo ſuddenlye aſyde,
 As did jelouſye, though there were no boote.
 When that he ſaw me ſytting by her ſyde
 That of my helthe is verye cropp and roote,
 It pleaſed me to have ſo faire a grace
 To ſtinge the wighte that wolde have had my
 place.

S O N N E T XI.

AFACE that ſholde content me wond'rous well,
 Sholde not be faire but lovelye to beholde,
 With gladſome cheere all greif for to expell,
 With ſobre lookes ſo wolde I that it ſholde

Speake, withoute wordes, fuche wordes as none
can tell :

The tresse also sholde be of chrisped goolde,
With witt; and thus might chaunce I might be-
tyde,
And knytt agayne the knott that sholde not flyde.

S O N N E T XII.

LUCKE, my faire fawlcon, and your fellows all,
How well pleasaunt it weare your libertie;
Ye not forsake me that faire might ye befall,
But they, that somtyme lyekt my companye,
Lyke lyce awaye from dead boddies crall,
Lo, what a profe in light aduersitie!
But ye, my birdes, I sweare by all your bells,
Ye be my frendes, and so be but few ellse.

S O N N E T XIII.

I AM not deade, althoughe I had a fall,
The sonne retournes that was hydd under
clowde :

And

And, when fortune hath spitt owt all her gall,
 I trust good luck shall be to me allowdd.
 For I have sene a shipp into the haven fall,
 When storme hathe broke bothe mast and also
 shrowde,
 And eke the willow that flowpith withe the wynde
 Doth ryse agayne, and greater wood doth bynde.

S O N N E T XIV.

VENEMOUS thornes that be bothe sharpp and
 keene,
 Beare somtymes flowres faire and freshe of hew;
 And poyson ofte is put in medicine,
 And cawseth healthe, in man for to renew:
 The fyre, eke, that all consumeth cleene,
 May helpp and hurt, and, yf that this be trew,
 I trust somtyme my harm may be my health,
 Synce every woe is joyned with some wealth.

S O N N E T XV.

CEASAR, when that the traitour of Egipte
 With th'onorable head did him present,
 Covering his gladnes, did represent

Plainte with his teares outward as it is wrytt,
 And Hannibal, eke, when Fortune him shitt
 Cleane from his raigne, and from all his intent,
 Laught to his folke whom forrow did torment,
 His crewel dispiht for to disgorge and quyt.
 So chaunceth it ofte that everye passion
 The mynde hydeth by colour contrarye,
 With fayned uysage, now sad, now merrie;
 Whearby'if I laught any tyme or season,
 Yt is for because I have none other waye
 To cloke my care but under sporte and playe.

S O N N E T XVI.

JOHN HARINGTON *to. sweete* ISA-
 BELLA MARKHAM.

MARVAYLOUS be thie matchles gyftes of
 mynde,
 And, for thie shape, Ewrithnia rightlie growen,
 Reckles of prayse, a prayse rare in thie kynde,
 Great in desert, small in desyre well-knownen;
 A mansion meete, where Chastitie doth dwell,
 Rype in all good, of evell the seede unfowen:
 Endued with thewse that do the rest excell,
Temp'raunce

Temp'raunce hath wonne and constancye doth
 holde;
 Wisdome hath taughte that myldnes mastreth might.
 I am unskild the reſte howe to unſolde.
 Let envious eyes deeme that by exact fight
 Of bewtie, hewe, and partes of pryce untolde;
 But yet I reede thye looke with reverent care:
 Each wighte is wiſe that, warned, can beware.

S O N N E T XVII.

JOHN HARINGTON *to his Mother*, 1540.

THERE was a battaill fought of late,
 Yet was the ſlaughter ſmall;
 The ſtryfe was, whether I ſhulde wright,
 Or ſend nothing at all.
 Of one ſyde were the Captaynes names
 Short Tyme and Lytle Skill;
 One fought alone agaynſt them bothe,
 Whoſe name was Great Good-will.
 Short Tyme enforſt me in a ſtrayte,
 And bad me holde my hand;
 Small Skill alſo withſtoode deſyre,
 My writing to withſtand,

But Great Good-will, in shew though small,
 To wright encourag'de me,
 And to the battaile helde on still,
 No common thinge to see.
 Thus gan theise busye warriours three
 Betwene themselves to fight
 As valiauntlie as though they had
 Bene of much greater might:
 Till Fortune, that unconstant dame,
 Which rules soche things allwaye,
 Did cause the weaker parte in fighte
 To bear the greater swaye;
 And then the victour caused me,
 However was my skill,
 To write theise yearfes unto you,
 To shew my great good-will.

Verses found written by the Lord Admiral

SEYMOUR the Week before he was beheaded,

1549.

FORGETTING God to love a Kynge
 Hath been my rod or else nothyng:
 In this frail lyfe beinge but a blaste
 Of care and stryfe, till yt be paste.
 Yet God did call me in my pryde,
 Leste I shulde fall, and from him flyde.
 For whom he loves he muste correcte,
 That they may be of his electe.
 Then Death haste thee, thou shalt me gaine,
 Immortallie with God to raigne.
 Lord sende the Kynge like years as Noye,
 In governinge this realme in joye;
 And after thys frayl lyfe such grace,
 That in thy blisse he maie find place.

This unfortunate man is said to have been an excellent master to those Knights and Gentry that had served under him. In the notes to the nineteenth book of the translation of Ariostos Orlando, mention is made of a copy of verses wrote under a
 picture

picture of this Nobleman, presented to Queen Elizabeth by John Harington, and hung in Somerfet-House, which are here added from a copy in his own hand, dated 1567.

Upon the Lord Admiral SEYMOUR's Picture.

OF person rare, stronge lymbes and manly shape,
By nature fram'd to serve on sea or lande;
In friendshippe firme, in good state or ill happ,
In peace headwise, in war skill, great, bolde
hande.

On horse on foote, in peryl or in playe,
None coud excell, tho manie did assaie.
A subiecte true to Kynge, a servante great,
Friend to Gods truth, and foe to Rome's deceit.
Sumptuous abroad for honor of the lande,
Temp'rate at home, yet kept great state with staie,
And noble house that fed more mouthes with meat,
Than some advanc'd on higher steppes to stande;
Yet, against nature, reason, and just lawes,
His blood was spilt, guiltles, without just cause.

J. H. 1567.

The

*The Prayse of six Gentle Women attending of
the Ladye ELIZABETH her Grace, Hat-
field-House.*

I.

THE great Diana chaste
In forest late I met,
Who did commande, in haste
To Hatfield for to get;
And to you fixe a row
Her pleasure to declare,
Thus meaning to bestow
On each a gifte most rare.

II.

First doth she give to Grey
The Falcons curtesse kind,
Her Lord for to obey
With most obedient mind:
Fraught with such virtues rare
His love aye to renew,
With Thysbe to compare,
Or Pyramus most true.

III.

To worthie Willoughbie
As eagle in her flighte,

So

So shall her peircinge eye
 Both wounde and heal each wight
 That shall upon her gaze,
 And soon perceive I see
 A Laura in her face,
 And not a Willoughbie.

IV.

To Markhams modest mynde,
 That Phœnix bird most rare,
 So have the Gods assygnde,
 With Gryfylde to compare.
 Oh happie twyce is hee
 Whom Jove shall do the grace
 To lynke in unitie
 Such beautie to embrace!

V.

To Norwyche good and grave,
 Such sapient cares we sende
 As prudent serpents have,
 That charmer to defende:
 With knowledge in fore syghte
 Of suche thinge yet to come,
 As had Cassandra bright,
 Who told of Troye the dome,

VI.

For Saintloe dothe she saye
 So stable shall shee stand,
 As rocke within the sea,
 Or huge hill on the lande :
 Die rather with the mace
 From Hercules stout hande,
 Than once her truth disgrace,
 Yf shee therein do stande.

VII.

If Skypwyth shoud escape
 Without her gyfte moste rare,
 Diana woulde me hate,
 And fill my lyfe with care,
 Since in her temple chaste,
 Full high upon the wall,
 Her bowe there hangeth faste,
 Unbroke and ever shall.

VIII.

Thus have I shewed you all
 This gracious Goddesse will
 Who hathe decreed you shall
 As her own impes live still,
 Longe in suche favour'd sorte
 Whereof Dame Fame shall blowe

Such

Such trompe of trew reporte,
 As through the earthe shall goe.

N. B. These verses are founde in the hand-writing of John Harington, who afterwards married one of the Ladies herein mentioned, Isabella Markham, to whom the Princess gave the plate from which the print is taken in the beginning of this book about 1554.



SONNET

SONNET by J. HARINGTON, 1554.

I.

THE days were once, and very late,
 My harte and I might leap at large,
 Nor were we shutte within the gate
 Of loves defyte, nor tooke no charge
 Of what myghte greife, or did perteyne
 To rack the mynde with ceasles payne.

II.

I heeded not or taunte or toyes,
 Nor pin'd to see them frown or smyle,
 Their woes I mock'd and scorn'd their joyes,
 I shunn'd their frawdcs, and cunning wyle,
 Then to myself I often smyl'd,
 To think how love had such beguyl'd.

III.

Thus, in the net of my conceite,
 I masked forthe amonge the sorte
 Of such as fedde upon the bayt
 That Cupid layd for his disporte,
 And ever, as I sawe them caughte,
 In wanton waye I thereat laught.

IV.

Till at the last, when Cupid spy'd
 My scornful will and spightfull use,
 And saw I pass'd not those were tyed,
 If so myself might live still loose,
 He sett himselfe to lye in waite,
 And in my waye he caste a baite.

V.

Such one as never Nature made
 (I dare well say) but her alone;
 Suche one she was as mighte invade
 An hearte more harde than marble stone:
 Such one she is I know it right,
 Nature her made to shew her myght.

VI.

Then as a man in strange amaze
 All use of reason far awaye,
 Did I begin to stare and gaze,
 Nor coud my folly brooke delaye;
 For, 'ere I had the witt to looke,
 I swallowd up bothe bayte and hooke.

The HOSPITABLE OAKE.

I.

ERST in Arcadia's londe much prais'd was found
 A lustie tree far rearing t'ward the skie,
 Sacred to Jove, and placed on high grounde,
 Beneath whose shade did glad some shepherds hie,
 Met plenteous good, and oft ware wont to shunne
 Bleak winters drizzle, summers parching funne.

II.

Outstretch'd in all the luxurie of ease,
 They pluck'd rich mistletoe of virtue rare ;
 Their lippe was tempted by each kindlie breeze,
 That wav'd the branch to proffer acorns fair ;
 While out the hollowd root, with sweets inlaide,
 The murm'ring bee her daintie hoard betrayde.

III.

The fearless bird safe bosom'd here its neste,
 Its sturdie side did brave the nippinge winde,
 Where many a creeping ewe mought gladlie reste ;
 Warne comforte here to all and ev'ry kinde ;
 Where hunge the leaf well sprint with honey dew,
 Whence dropt their cups, the gamboling fairie
 knew.

IV.

But ah ! in luckless day what mischief 'gan
 'Midst fell debate, and madd'ning revelrie,
 When tipsie Bacchus had bewitched Pan,
 For sober swains so thankless neer mought be ;
 Tho' passinge strange—twas bruited all arounde,
 This goodlie tree did shadowe too much grounde.

V.

With much despight they aim its overthrow,
 And sorrie jestes its wonted giftes deride,
 How 'snaring birdlimes wade of misletoe ;
 Nor trust their flocks to shelter 'neath its side ;
 It drops chill venom on our ewes, they cry,
 And subtle serpent at its root doth lie.

VI.

Estfoons the axe doth rear its deadlie blowe,
 Arounde dothe eccho bear each labouringe stroke ;
 Now to the grounde its loftie head doth bowe,
 Then angry Jove aloud in thunder spoke,
 On high Olympus next mine tree I'll place,
 Heav'n's still unscann'd by such ungrateful race.

The foregoing Verses were written on the Lord Admiral SEYMOUR after his being beheaded. The great State and Magnificence of his Table justly intitled him to such a Compliment. The quaint Phraseology in the original Copy occasioned some Liberties to be taken with it, which the candid Reader is desired to excuse, as the present Form is but little different in Sentiment from the Original. The MSS. is dated 1564, some Years after his Death, but probably it was wrote on the Occasion of his Execution.

ELEGY wrote in the Tower by JOHN HARRINGTON, confined with the Princess ELIZABETH, 1554.

I.

THE lyfe is longe that lothsomely dothe last,
 The doleful days draw slowly to their date,
 The present pange, or painful plage, scarce past,
 But some new greif, still green, doth marr our
 state ;

In all we find 'midst this worlds storme and stryfe,
Sure death is sweete that shorthe such a lyfe.

II.

The pleasaunte years that some so swiftly runne,
The merrie daies to end so faste that flete,
The riot-night which day draws on so soone,
The happie hours which more do misse than
meete ;
Do all consume lyke snow kys'd by the sunne,
And death soon ends all that vain lyfe begunne.

III.

Death is a porte whereby we pass to joye,
Lyfe is a lake that drownethe all in payne ;
Death is so dear it killeth all annoy,
Lyfe is so lewd that all it yeilds is vayne.
For, as by lyfe to bondage man was broughte,
Even so by deathe all freedom too was wroughte.



SONNET *wrote in the Tower, 1554.*

I.

WHEN I looke back, and in myself beheld
The wandring waies that youthe could not
descrie,

And see the fearful course that youthe did holde,
And meet in mynde eache steppe I stray'd awrye,
My knees I bow, and from my harte I call,
My God, forget youthe's fawlte and follies all.

II.

The humble harte hath dawntede the proud mynde,
Knowledge hath geuen ignorance the fall,
Wyfdom hath taught what folly could not find,
And age hath youthe, his captive, brought in thrall.
Wherefore I praye, O Lord of lyfe and truth!
Cancel those crymes committed in my youthe.

III.

Thou that didst grant the wise kynge his request,
Thou that of grace didst bring the blinde to sight,
Thou that forgav'st the wounding of thy brest,
Thou that in favour cam'st the worlde to light;
Thou only good dispenser of all grace,
Wype out the guilte that grew in youthe's green race.

But

IV.

But now since hope by grace with doubtless mynde
 Dothe presse to Thee by pray'r to assuage thyne
 ire,
 And since, with truste to speede, I seeke to finde,
 Waitinge, through faythe, to attain this just de-
 fyre,
 Lorde! mynde no more youthe's error nor unskill,
 But able age to doe thyne holie wyll.



A Description of T Y M E.

*The Book in which this is found bears Date 1564, a
Manuscript.*

I.

UPON the hill Olympiade,
Where Hercules begonne,
First myghtie theetrefs to be made,
Wheare noble deeds weare done.

II.

Depayntede theare with pencil fine,
At lardge aboute the same
There saw I stande hymself Syr TYME,
And at his back Dame FAME.

III.

In charret shynynge sonnythe bright
Thys syre sat on throne,
Ydrawne with wylde harte fresh and whyght,
Well seeminge they had flowne.

On

IV.

On whiche thys winged gode he went
 The whole worlde for to veiwe,
 Each creature how his tyme had spente,
 A note to take anewe.

V.

And with him, as I said before,
 He browght tryumphant FAME,
 For to rewarde RENOWNE the more
 Whofo deseruede the same.

VI.

Thus hastinge over holte and hyll,
 Firste gan he them beholde
 That toyl and travaile ever styll;
 To whom Syr Tyme thus told :

VII.

In sweate of browes, you symple men,
 Whyle lyfe in you remaynes,
 Haste on, and your rewarde be, then,
 Your travail for your pains.

VIII.

In princelie pallace prowdlie pyght,
 Syr Tyme a while gan stay;

For

For theare Came FAME would view aright,
How each one spent the day.

IX.

Theare fownde they preft a noble bande,
In armour bright and brave;
On startlynge steedes with staves in hand,
Nought else but tyme they crave.

X.

In lustie lystes at lardge they lay
On bold rebatant blowes;
The Knyght on courser 'gyns to swaye,
And to the grownde he goes.

XI.

Hym to receave, then cometh faste
Another, to wyne prayse;
Amonge the worthies to be placed,
He stryves at all assayes.

XII.

To whom Dame FAME, with smyling grace,
Gave thanckes unto them then;
And in their syght, before each face,
Their prayses did shee pen.

Then

XIII.

Then said Syr Tyme, beholde herebye
A nombre infinite
Of idle ones, lo! wheare they lye,
Lyving in foule delyght.

XIV.

Cut off their tyme, FAME cryed then,
Who so consume their dayes;
Suche slothfull race of sluggish men
Nought worthie are of prayse.

XV.

Then glyded forth thys great god Tyme,
Till he approchede neare]
A multitude of men divyne,
'Twas heaven suche to heare.

XVI.

For, of each science callede seaven,
A nombre there were mett,
Wyth faces fixed up to heav'n,
Whose hartes wear firmlic sett.

XVII.

In studie onlie tyme to spende,
Knowledge aye to encrease;

No envious cares gan them offende,
Ne fought they worldlie prayse.

XVIII.

Among which blessed people good,
Wyth heavenlie harp in hande;
Sweet Orpheus, lo! that glee man stood
Trew musycke thear he sckan'd.

XIX.

In tyme and tune with notes aye new,
Jehova's prayse he sange;
So did the reste with reason due,
Whearof the whole earth range,

XX.

Of tyme well-spent, said Syr Tyme then
To ev'ry one by name,
Receave you shall, you mortal men,
For this—immortal Fame.

XXI.

Then stretcht he out his golden plumes
Forthwith to take his flight;
Both wynd and weather he consumes,
And soon fades out of fight.

Vox. III:

B b

Where

XXII.

Where I, and manie a mazed man,
 Remayneth styll in place,
 To see hereafter, yf we can,
 And veiw Truē's golden face.



A SONNET *made on ISABELLA MARK-
HAME, when I firste thought her fayer as she
stood at the Princess's Windowe in goodlye At-
tyre, and talkede to dyvers in the Courte-
Yard.*

From a MS. of JOHN HARINGTON, dated 1564.

I.

WHENCE comes my love, O hearte, disclose,
'Twas from cheeks that shamed the rose;
From lips that spoyle the rubies prayse;
From eyes that mock the diamond's blaze.
Whence comes my woe, as freely owne,
Ah me! 'twas from a hearte lyke stone.

II.

The blushyng cheek speakes modest mynde,
The lipps besitting wordes moste kynde;
The eye does tempte to love's defyre,
And seems to say, 'tis Cupid's fire;
Yet all so faire, but speake my moane,
Syth noughte dothe faye the hearte of stone.

III.

Why thus, my love, so kynde bespeake,
 Sweet tpype, sweet eye, sweet blushynge cheeke,
 Yet not a hearte to save my paine,
 O Venus, take thy giftes again;
 Make not so faire to cause our moane,
 Or make a hearte that's lyke our owne.



*This Verse was made in 1567, on a moste stonie
hearted Mayden who did forelie beguyle the
noble Knyghte, my true Friende, and who
did much greive thereon, even to his Deathe:
On which dire Myshappe she starvede her, and
kepte hidden from every Eye till her owne
Deathe fell oute some little Space of Tyme
from the good Knyghtes lamentable End.*

*O maydens, prove more kynde,
Who starve their love, may starving finde.*

J. H. MSS. 1564.

I.

WHY didst thou raise such woeful wayle,
And waste in briny tears thyne dayes;
Cause thee, that wont to flout and rayle,
At last gave proof of woman's waies?
Shee did, in sooth, display the hearte
That mought have wroughte thee greater smarte.

II.

Why thanke her then, not weepe or mone,
Let others garde their careles hearte;

B b 3

And

And praise the day that thus made knowne.

The faithles hold on woman's art.
Their lipps can gloze and gain such roote,
That gentle youthe hathe hope of fruite.

III.

But, ere the blossom faire dothe rise,
To shoot its sweetnes o'er the taste,
Creepeth disdaine in canker-wife,
And chilling scorne the fruit dothe blaste.
There is no hope of all our toyl,
There is no fruite from such a soyl,

IV.

Give o'er thy playnt, the danger's o'er,
Shee might have poyson'd all thyne lyfe;
Such wayward mynde had bred thee more
Of sorrowe, had shee prov'd thy wife.
Leave her to meet all hopeles meed,
And blest thyself that so art freed.

V.

No youthe shall sue such one to winne,
Unmark'd by all the shyning fair,

Save

Save for her pride and scorn, such sinne

As heart of love can never bear :

Like leafless plant in blasted shade,

So liveth shee a barren mayde.



Verses by Sir THOMAS WYAT.

MARVELL no more althoe.
 The songes I singe do mone;
 For other lyfe then woe
 I never proved none.

And in my hart also
 Ys graven, with lettres deepe,
 A thousand fighes and moe,
 A floode of teares to weepe.

How may a man in smart
 Fynde matter to reioyce?
 How may a mourning hart,
 Sett forthe a pleasant voyce?

Play who that can that part,
 Needs must in me appeere

How

* *Father to him who was executed in the Reign of Queen MARY, for Rebellion; this Sir THOMAS has been mentioned with Respect, as a Poet, by Mr. GRAY; but the Editor of this Specimen begs the Reader to excuse inserting these Petit Pieces, which probably were the First-fruits of his Muse.*

How Fortune overthwarte
Doth cause my mourning cheere.

Perdie, there is no man,
Yf he never saw fight,
That perfectlye tell can
The nature of the light.

Alas! how shuld I than
That never taste but sowre,
But do as I began
Continuallie to lowre ?

But yet, perchaunce, some chaunce,
May chaunce to chaunge my tune ;
And, when suche chaunce doth chaunces,
Then shall I thank Fortune.

And, yf I have suche chaunce,
Perchaunce, ere it be longe,
For suche a pleasaunte chaunce,
To singe some pleasant songe.

By the Earl of ROCHFORD.

In Manuscript, dated 1564.

I.

MY lewt, awake, performe the laste
Labour that thou and I shall waste,
And ende that I have nowe begunne ;
For, when this songe is sung and past,
My lewt, be still for I have done.

II.

As to be heard where care is none ;
As lead to grave in marble stone ;
My songe may pearce her heart asone :
Shuld we then sighe, or singe, or mone ?
No, no, my lewts, for I have done.

III.

The rocks do not so cruellye
Repulſſe the waves continually
As she my fute and affection ;
So that I am past remedie,
Whearbye my lute and I have done.

Vengeance

IV.

Vengeance shall fall on thie disdayne,
That makest but game on earnest payne.

Thinck not alone vnder the sonne
Vnquyte to cause thie lovers playne.

Althoughe my'lute and I have done.

V.

Perchaunce they lye withered and olde,

The winter nightes that are so colde,

Playninge in vayne vnto the moone;

This wisshes then dare not be tolde;

Care then whoe list, for I have done.

VI.

And may chaunce thee to repent

The tyme that thou hast lost and spent

To cause thie lovers fighe and swone;

Then shalt thou know bewtie but lent,

And wishe and want as I have done.

VII.

Now cease, my lewte, this is the last

Labour that thou and I shall waste,

And endid is that we begunne:

Now is this songe both sung and past,

My lewte, be still, for I have done.

By

By Sir THOMAS WYAT.

I.

ONCE, as me thought, Fortune me kist,
And bad me aske what I thought best;
And I shuld have it as me list,
Thearwith to sett my heart at rest.

II.

I asked nought but my deere hart
To have for evermore myne owne;
Then at an end woere all my smart,
Then shuld I needs no more to mone.

III.

Yet, for all that, a stormy blaste
Had overturnde this goodlye day;
And Fortune seemed, at the laste,
That to her promesse she said naye.

IV.

But, lyke as one out of dispaire
To suddaine hope revyved, I,
Now Fortune shewith her self so fayre
That I content me wonderlye.

My

V.

My moſte deſyre my hand may reache,
 Mye will is allways at mye hand ;
 Me neede not long for to beſeeche
 Her that hath powre me to commaunde.

VI.

What earthlye thinge more can I craue ?
 What wolde I wiſhe more at my will ?
 No thinge on earthe more wolde I have
 Save that I have to have it ſtill.

VII.

For Fortune hath kept her promeſſe
 In graunting me my moſte deſyre ;
 Of my ſuffraunce I have redreſſe,
 And I content me with mye hyre.



TO ISABELLA MARKHAM, 1549.

LYKE as the rage of rayne
 Fylls ryvers with excesse;
 And as the drowght agayne
 Doth make them lesse and lesse:
 So I both fall and clyme,
 With no and yea somtyme.

As they ryse hye and hye,
 So doth encrease my state;
 As they fall drye and drye,
 So doth my wealth abate:
 As yea is match'd with no,
 My wealth ys myxt with wo.

As nothing can endure,
 That lyves and lacks relief;
 So no state may stand sure,
 Where chaunge doth rayne as Chief:
 Wherefore I must entend
 To bow, when others bend.

And, when they laugh, to smyle;
 And, when they weepe, to wayle;
 And, when they crafte, begyle,
 And, when they fight, assayle:

And

And thynck there ys no chaunge
Can make them seeme to straunge.

Oh ! moste vnhappie state,
What wight may kepe such coorse,
To love that he shuld hate,
Or ellse to do moche worffe :
Theise be rewardes for fuche
As lyve and loye to moche.



JOHN HARYNGTON to ISABELLA MARK-
HAM, 1549.

QUESTION.

A LAS! I love yow overwell,
Myne owne sweete deere delygte;
Yet, for respects, I feare to tell
What moves my troubled spryghte:
What workes my woe, what breedes my smarte,
What woundes myn harte and mynde,
Reason restrayns me to emparte
Such perylls as I fynde.

ANSWER.

If present peryll reason fynde,
And hope for helpe doe haste;
Unfolde the secretts of yowr mynde,
Whyls hope of helpe may take.
And I will ease yowr payne and smarte,
As yf yt weare myne owne;
Respects and perylls put aparte,
And let the truthe be knowne.

QUESTION.

The wordes be fownde, the fownde ys sweete,
The sweete yçeldes bounty free;

Noc

Noe wyghte hathe worthe to yeelde meed meete

For grace of fuche degree :

Now, sythe my playnte dothe pytie move,

Grawnt grace that I may taste

Suche ioys as angells feele above,

That lovingly may last.

ANSWER.

I yeeld with harte and wylling mynde.

To doe all yow defyre;

Doubtinge noe deale fuche faythe to fynde

As fuche truste dothe requier :

Now yow have wealthe at yowr owne will,

And lawe at yowr owne luste,

To make or mar, to save or spill;

Then be a Conquerour iuste.

ANSWER.

Fyrste shall the funne in darknes dwell,

The moone and starrs lacke lyghte,

Before in thoughte I doe rebell.

Agaynste my lyves delyghte :

Tried ys my truste, knowne ys my truthe,

Yn tyme, my sweete, provyde,

Whilest bewtie florishe in thine yowthe,

And brethe in me abyde.

JO. HAR.

JOHN HARYNGTON *to his Wyfe*, 1564.

YF dutye, wyf, lead thee to deeme
That trade moſte fytt I hold moſt deere,
Fyrſt, God regard, next me eſteeme,
Our chyldren then reſpect thow neare.

Our houſe bothe ſweete and cleanly ſee,
Ordre our fare, thy maydes kepe ſhort;
Thy mirth with mean well myxed be;
Thy courteſſe partes in chaſte wyſe ſorte.

In ſober weede Thee cleanly dreſſe;
When ioyes me rayſe, thy cares downe caſt
When greifes me greiue, thy ſolace ceace;
Who ſo me frynds, frynd them as faſt.

In peace geue place, what ſo I ſaye;
A parte complayne, yf cauſe thow fynde;
Let lybrall lypps no truſt bewray,
Nor ielous humour payne thye mynd.

If I thee wronge, this greiſes vnfolde;
Yf thow me vex, thine errour grawnt;
To ſeek ſtraunge toyles be not too bold;
The ſtryfeleſſe bedd no jarres may haunt.

Small

Small sleape and early prayer entend;
 The idle lyf, as poyfon, hate;
 No credyte lyght nor moche speache spend;
 In open place no cawse debate.

No thwarts, no frownes, no grudge, no furyf;
 Eschew the badd, embrace the best;
 To trothe of worde joyne honest lyf,
 And in my bosome bayld thye nest.



Verses by the Princess ELIZABETH.

I.

THIS is joye, this is true pleasure.
If we best things make our treasure,
And enjoy them at full leasure,
Evermore in richest measure.

II.

God is only excellent,
Let up to him our loue be sent,
Whose desires are set or bent
On ought else, shall much repent,

III.

Theirs is a most wretched case,
Who themselues so far disgrace,
That they their affections place
Upon things name uile and base.

IV.

Let us loue of heauen receaue,
There are ioyes our harts will heaue
Higher then we can conceaue,
And shall us not fayle nor leaue.

Earthly

V.

Earthly things do fade, decay,
Constant to us not one day;
Suddenly they pass away,
And we can not make them stay.

VI.

All the vast world doth conteyne,
To content mans heart, are mayne,
That still justly will complayne,
And unsatisfyde remaine.

VII.

God most holy, high, and greake,
Our delight doth make compleate,
When in us he takes his seate,
Only then we are repleat.

VII.

Why should vain joyes us transport,
Earthly pleasures are but shorte,
And are mingled in such sorte,
Greifs are greater then the sporte.

IX.

And regard of this yet haue,
Nothing can from death us saue,

Then

Then we must unto our graue,
When we most are pleasure's slaue.

X.

By long use our soules will cleaue
To the earth : then it we leaue ;
Then will cruell death bereaue,
All the joyes that we receiue.

XI.

Thence they goe to hellish flame,
Ever tortur'd in the same,
With perpetuall blott of name,
Flowt, reproach, and endless shame.

XII.

Torment not to be exprest,
But, O then ! how greatly blest,
Whose desires are whole adrest,
To the heauenly things and best.

XIII.

Thy affections shall increase,
Growing forward without cease,
Euen untill thou dyest in peace,
And injoyest eternall ease.

When

XIV.

When thy hart is fullest fraught
With heauens loue, it shall be caught,
To the place it loued and sought,
Which Christs precious bloud hath bought.

XV.

Joyes of those which there shall dwell,
No hearte thinke, no tounge can tell;
Wonderfully they excell,
Those thy soule will fully swell.

XVII.

Are these things indeed euen foe?
Doe I certainly them know,
And am I so much my foe?
To remayne yett dull and slowe?

XVIII.

Doth not that surpassing joy,
Euer freed from all annoy,
Me inflame? and quite destroy
Love of euery earthly toy.

XIX.

O how frozen is my heart,
O my soule how dead thou art,

Thou,

Thou, O God, we maye impart,
Wayne is humane strength and art.

XX.

O, my God, for Christ his sake,
Quite from me this dulness take;
Cause me earths loue to forsake,
And of heauen my realm to make.

XXI.

If early thanks I render thee,
That thou hast enlightened me,
With such knowledge that I see,
What things most behoofull bee.

XXII.

That I hereon meditate,
That desire, I finde (though late)
To prize heauen at higher rate,
And these pleasures wayne to hate.

XXIII.

O enlighten more my sight,
And dispell my darksome night,
Good Lord, by thy heavenly light,
And thy beams most pure and bright.

Since

XXIV.

Since in me such thoughts are scant,
Of thy grace repayre my want,
Often meditations grant,
And in me more deeply plant,

XXV.

Worke of wisdom ~~more~~ desire,
Grant I may with holy ire,
Slight the world, and me inspire,
With thy love to be on fire.

XXVI.

What care I for lofty place,
If the Lord grant me his grace,
Shewing me his pleasant face,
And with joy I end my race.

XXVII.

This is only my desire,
This doth set my hart on fire,
That I might receaue my hyre,
With the saints and angels quire.

XXVIII.

O my soule of heavenly birth,
Doe thou scorn this basest earth,

Place not here thy ioy and wirth,
Where of blifs is greatest dearth.

XXIX.

From below, thy mind remoue,
And affect the things aboue ;
Sett thy heart and fix thy loue,
Where thou truest joyes shalt proue.

XXX.

If I loue things on high,
Doubtles them inioy shall I,
Earthly pleasures if I try,
They pursued faster fly.

XXXI.

O Lord, glorious, yet most kind,
Thou hast these thoughts put in my mind,
Let me grace increasing find,
Me to thee more firmly bind.

XXXII.

To God glory, thanks, and praise,
I will render all my dayes,
Who hath blest me many wayes,
Shedding on me gracious rayes.

XXXIII.

To me grace, O father, send,
On thee wholly to depend,
That all may to thy glory tend,
Soe let me live, soe let me end.

XXXIV.

Now to the true eternall king,
Not seen with human eye,
The mortall only wise true God,
Be praised perpetually.

This was written by Elizabeth, daughter of King
James, 1609, and given to Lord Harington, of Exton,
her Tutor.

The Monks Hymn to Saunte Satan, chauntede daily in their cells, till goodlie Kyng HENRY spoyled their Singing, 1546.

O Tu qui dans oracula, scindis cotem novacula,
Da nostra ut tabernacula, lingua canant ver-
macula,

Opima post jentacula, hujusmodi miracula,
Sit semper plenum poculum, habentes plenum loqu-
lum.

Tu serva nos ut specula, per longa et læta sæcula,
Ut clerus ut plebecula, nec nocte nec de cula,
Curent de ulla recula, sed intuentes specula,
Dura vitemus spicula, jacentes cum amicula,
Quæ garrit ut cornicula, seu tristis seu ridicula,
Tum porigamus oscula, tum colligamus floscula,
Ornemus ut cœnaculum, et totum habitaculum,
Tum culy post spiraculum, spectemus hoc specta-
culum.

N. B. The music of this hymn is a canon in what the musicians call Sub Diapason and Diatesseron, a practice peculiar to the Learned in that period of time, when Tallis flourished, whose works abound in such laboured compositions; and no wonder his scholars adopted the manner of their Master, who was so truly excellent.

Letter

*Letter from Prince HENRY, Son to King
JAMES the First, to JOHN Lord HARING-
TON, Baron of EXTON. 1609.*

My Good Fellow,

I HAVE here sente you certain matters
of ancient sorte, which I gained by
searche in a musty vellome booke in my fa-
thers closet, and as it hathe great mention
of your ancestry, I hope it will not meet
your displeasure. It gave me some paines
to reade, and some to write also; but I
have a pleasure in over-reaching difficult
matters. When I see you, and let that be
shortlie, you will finde me your better at
Tennis and Pike.

Good Fellow, I reste your freind,

H E N R Y.

NOTE.—Your Latin epistle I much es-
teem, and will at leisure give answer to*.

* The correspondence between these youths is to
be found in Dr. Birch's life of Prince Henry.

D d 3

Harington.

H A R I N G T O N,

A L I A S

H A V E R I N G T O N.

B A R O N S.*

THIS family at first assumed their fir-
 name from Haverington, in Com
 Cumberland, which Lordship they did most
 anciently possess, and held till the heir fe-
 male thereof married to the Lord Bonville;
 yet their chief seat was at Aldingham, in
 Com Lanc. where they resided from King
 Edward the first's time, which manor of
 Aldingham, came to Robert de Hareing-
 ton, by the marriage of Agnes, the sister
 and heir to William de Crane-field, son and
 heir of Richard de Crane-field, by Alice
 his wife, sister and heir to Michael Flameng;
 that family of Flameng, having formerly
 been Lords thereof.—To this Robert and
 Agnes

* This account Dugdale has given in his *Baronagium*.

Agnes succeeded John de Harington, who, in 34 Edward the first, (amongst the rest of those stout young soldiers which were then to attend the King on his expedition into Scotland, received the honour of knight-hood with Prince Edward, at the feast of Pentecost; the same year, by bathing, and other sacred ceremonies; and in 4 Edward II. had summons to fit himself with horse and armes, and to be at Carlisle on the morrow of All Souls-day, thence to march against the Scots. In 12 Edward II. this John obtained a charter for free warren in all his demesne lands within his Lordships, of Dufwyfte, in Com Ebor, and Thirnum, in Com Lanc. and in 14 Edward III. had the like charter for free warren at his manor of Wytherstak, in Com Westmoreland, with licence to impark six hundred acres of wood, moor, and marish, within the precincts of Aldingham, in Com Lanc. In 20 Edward III. being of the retinue with William D'Eincourt, he assisted him in the defence of the marches towards Scotland; and having been summoned by Parliament among the Barons of this realm,

from

from 18 Edward II. till 21 Edward III. died the same year, leaving John de Harington, his grandson, (viz. son of Robert by Elizabeth, one of the sisters and co-heirs of John de Multon, of Egremond) his next heir; being then seized of the manor of Ulverston, in Com Lanc. which John departed this life upon Monday next after the feast of St. Augustine, in 37 Edward III. being then seized of the third part of the manor of Multon, in Com Lanc. also of the manors of Aldingham, Thyrnum, and moiety of the manor of Ulverston, in Com Linc. Likewise of the manor of Austwyke, in Com Ebor, and of the manors of Millum, Moscargho, Haverington, with its members, and third part of the manor of Egremond, in Com Cumbriæ, leaving Robert, his son and heir, six years old, who in 51 Edward III. making proof of his age, and doing his homage, had livery of his lands, tying in Com Cumb. Ebor, and Linc. This Robert in 1 Richard II. residing at Aldingham, received the honour of knighthood at the coronation of that king, being im-
ployed

ployed into the parts of Calais, in France, the same year in his service, and having beyn summoned to Parliament from 1 Richard II. till 4 Henry IV. departed this life upon Friday next after Ascension-day, in 7 Henry IV. being seized of the manors of Austwyke, in Com Ebor, Aldingham, Thyrnham, and moiety of the manor of Ulverston, in Com Lanc. the third part of the manor of Egremond, the third part of the town of Morton, and moiety of the hamlet of Arleden, in Com Cumb. And of the inheritance of Isabel his wife, daughter and co-heir to Sir Nigel Lorynge, knight of the garter) of the manors of Tremwel, in Com Cornub, West Ashford, Bremdon, Knafton, and Beaupoder, in Com Devon, Thurstruston, Hall, in Hakedone, in Com Suffolk, and Porlock, in Com Somers. leaving Sir John Harington, knight, his son and heir, twenty-two years of age, who, thereupon doing his homage, had livery of all these lands, which Sir John was in that expedition made into France, in 3 Henry V. and in 4 Henry V. being retained by indenture

indenture to serve the King, in those wars, received two hundred ninety-five pounds in hand, towards his wages, upon that account. But the next ensuing year purposing to travel into foreign parts, he declared his testament, June 8, 1417, (5 Hen. VIII.) thereby bequeathing his body to be buried wheresoever he should happen to die, and gave to Elizabeth, his wife, the one half of all his silver vessels; after which he lived not a year, for the prebate of that testament bears date 27 April, next ensuing. To whom succeeded William Harington, (the 115th knight of the noble order of the garter, from the institution) his brother and heir; which Sir William, in 10 Henry IV. was constituted sheriff of Yorkshire, and Governor of the castle of York; and in 4 Henry V. was by indenture retained to serve the King in his wars of France, with thirty men at armes, and sixty archers, and arrived with him in Normandy, 1 August. And in 5 Henry V. being again in those wars of France, he obtained licence to found a chantry for one priest to celebrate
 Divine

Divine Service daily in a certain chapple, in the parish of Leeds, in Com Ebor, there to pray for the good estate of himself during this life, and for the soul of himself, after his departure hence, and the souls of his ancestors; likewise for the soul of Robert Nevile of Hornby, and all the faithful deceased, in relation to his wife Margaret. For the maintenance of which priest, certain lands lying in Holbeck, in the parish of Kirby, super Werf, were thereupon amortized. And in 6 Henry V. had livery of all those lands lying in the counties of Ebor, Cumb. Lincoln, Lanc. and Bedf. which descended to him by the death of Sir John, knight, his brother, his homage being respited, which he performed in 8 Henry V. and in 10 Henry V. was again made sheriff of Yorkshire. So likewise, in 1 Henry VI. and 7 Henry VI. and 31 Henry VI. was in the wars of France. This William married Margaret the sister of Thomas, son of Sir Robert Nevil, of Hornby, knight, and having been summoned to parliament from 8 Henry V. untill 15 Henry VI.

VI. departed this life, 10 Martii, 36 Hen. VI. being then seized of the manors of Harington, and Arladden, with the third part of the manor of Egremond, and fifth part of the manors of Morton, in Com. Cumberland; leaving William Bonvil, junior, son of Elizabeth, his daughter, (who married William Lord Bonvil, and died in his life-time) at that time sixteen years of age, his next heir. Their seat was at Chuston, in Com. Somers. being Barons thereof. Baron Harington, the grandson, was slain at the battle of Wakefield. Cecilia, the grand-daughter, married Thomas Marquis of Dorset.—Here ended the Barons of the family.

F I N I S.

